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For the Churchman.

Lays of Holy Church.

NO. XX.—AND LAST.

A Wail for the Bride.

"How hath the Lord covered the daughter of Zion with a cloud, and cast down from heaven unto the earth, the beauty of Israel!"—*Lamentations* ii. 1.

God of our fathers, rise again and take
Thy right hand from Thy bosom! To Thy side
Gird on Thy mighty sword![*] O King, awake,
Come and redeem Thy Bride!

For Zion's daughter is forsaken now;
From her high "throne of many kingdoms" thrust,
She hath put ashes on her pallid brow,
And sitteth in the dust.

Her harp is on the willows, and the song
Of her great Past no longer greets her ears:
The children of her foeman flaunt along,
And mock her bitter tears.

Martyrs she hath without a martyr's fame.—
One sleeps in death beneath the solemn sea;
Another's soul, mocked with a freeman's name,
Pines in captivity.

All they who love her are repaid with scorn;
All they who hate her win a quick reward:
Nor could her great calamities be borne
But for Thy promise, Lord.

How long, O Lord, must Zion feel the rod?
How long must her dark night of bondage be?
How long her cry ascend, "My God! My God!
Thou hast forsaken me!"

O Father! to the Church her bloom restore;
And grant the supplication of Thy Son,[†]
And let the children of His Bride once more
Be one as Ye are one!

O, were they one, earth would with light be clad;
The mountain would forget its joyless snows;
The desert and the solitude be glad,
And blossom as the rose![‡]

Her bannered legions would their ranks array,
And, at the echo of their measured tread,
Pale schism and cold dissent would pass away
To their own spiritual-dead.

Then come, O Father of our fathers, take
Thy right hand from Thy bosom! To Thy side
Gird on Thy mighty sword! O King, awake,
Come and redeem Thy Bride!

Acolytis.

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[*] *Psalms* lxxiv. ii. and xlv. 4.

[†] "I in them and Thou in Me, that they may be made perfect in *One*." *S. John* xvii. 23.

[‡] Isaiah xxxv. i.

D'Aubigne's History of the Reformation.

The following letter appeared in the Record Newspaper for December 12, 1844. It is so curious, and so characteristic of the school of writers to which M. D'Aubigne and his newspaper friends belong, that I am desirous to preserve it, and lay it before my readers, few of whom are likely to have seen the unfortunate publication in which it appeared.[*]

Letter to an English Clergyman, in reply to his inquiries respecting some remarks of Mr. Maitland in his work on "the Dark Ages," against D'Aubigné's "History of the Reformation."

"Geneva, *Dec.* 2, 1844.

"Dear Brother,—Nothing equals the ignorance, the levity, and the bad faith, that the greater part of the Popish writers on the Continent show on the subject of the Reformation and the Reformers. They repeat incessantly the most ridiculous stories, the falsity of which has been proved a hundred times. Will your Crypto-Papists of England enter the same course? I should not be surprised. I have already had many attacks against my *History of the Reformation*, proceeding from the Tractarian party, either in Great Britain or America. I have no intention of replying to them, but I will however say some words upon that which you communicate in your last letter.

"It appears that Mr. Maitland, in his work on the *Dark Ages*, throws doubt on my account of the manner in which Luther found the Bible in the University of Erfurth. He seems to think (his book has not yet reached Geneva) that the Holy Scriptures were too generally spread under the Papacy before the Reformation, for Luther not to have been already acquainted with them. The argument which he makes use of is remarkable. 'Luther,' says he, 'had read the writings of Occam, Scot, Bonaventura, and Thomas Aquinas. These Doctors knew the Bible; Luther must then have heard it spoken of.' But I have said much more myself; I have said that he had read the fragments of the Gospels and Epistles that the Church has chosen for each Sunday of the year (vol. i. p. 156.) This was more than having heard the Bible spoken of.

"What I have said is, that Luther had never until then seen an entire copy of the Holy Scriptures. Now, in advancing this fact, I have cited my authority in a note (Mathesius.) An exact and conscientious critic would have had recourse to this authority; he would have examined it, and if he had found good, criticised, or he would have opposed other authorities. But not a word of all that. Mr. Maitland prefers to throw himself into suppositions which have no weight. Probably he does not know Mathesius. I am, nevertheless, told that Mr. Maitland is librarian to one of your Bishops. Here is a librarian who seems to know very little of books.

"I will say, then, that John Mathesius, one of the most respectable ecclesiastics of the first half of the sixteenth century, came to Wittemburg in 1529; he was a disciple of Luther, lodged many years in the house of the Reformer, and ate every day at his table, *usus est convictu ipsius Lutheri*, says Melchior Adam, in his *Vitæ Germ. Theolog.* There is no contemporary historian of the Reformation whose testimony has more authority where the person of the Reformer is concerned. Now, here is the literal translation of the passage to which I have referred in my *History of the Reformation.* (He writes in German.) Luther was often in the library of the University; one day, as he examined the books one after another, in order to learn to know the good, he falls upon the Latin Bible which he had *never seen* before, all the time of his life. (Die er yuvon die yeit seines lebens *ine geschen.*) He remarks, then, with great astonishment, that many more texts, epistles, and gospels, are to be found there than in the ordinary postils, and in the texts they were accustomed to explain in the churches from the pulpits. As he was running through the Old Testament, he falls upon the history of Samuel and his mother Hannah; he reads it quickly with a heart full of emotion and joy; and as all that was new to him, he began to desire from the depths of his heart that our faithful God would one day give him such a book for his own. Oh! how richly have this desire and sigh been granted.

"Thus speaks Mathesius, in his *Memoirs of the Beginning of the Life and Death of Martin Luther*, first discourse, pp. 3, 4. The edition from which I have quoted is that of the sixteenth century. (Of the year 1566.)

"Melchior Adam, in his *Lives of German Theologians*, p. 103, speaks thus:—'Lutherus incidit in exemplar Latinorum Bibliarum *quæ nunquam antea viderat,*' *&c.* It is useless to bring more quotations. I add only that all the historians are unanimous on this fact. I do not know that it has ever been contested by any one, even by avowed Papists.

"There had been doubtless many editions of the Bible since the invention of printing, but we find few or no traces of them among the people. The Holy Scriptures appear to have had no influence upon the instruction either of the Church or of the school. Let us leave what the Reformers may have said, and let us search for what has been written before the Reformation, not only by men of the opposition, such as John Huss and Savonarota, but by Doctors of calm spirit, and invested with the highest ecclesiastical dignities, such as Matthew of Cracow, Bishop of Worms, in his *Tractatus ob Squaloribus Romanæ Curiæ*, Pierre d'Ailly, Archbishop of Cambray, John Gerson, and the respectable Abbot of Spanheim, John Tritheim. Here are some features of the picture which this last has drawn for us of the state of the Romish clergy before the Reformation in his *Institutio Vitæ Sacerdotalis.* I will leave in Latin what it would not be decent to translate.—'Ignorant men, coarse, without merit, come to the priesthood. They ask neither a holy life, nor literary culture, nor a pure conscience. Our priests entirely neglect the study of Holy Scripture, but in compensation they occupy themselves in bringing dogs and birds *pro libris sibi liberos comparant pro studio concubinas amant.* They sit with drunkards in the public-houses, and give themselves up to play and debauchery. They do not know how to speak or write in Latin, and can scarcely explain the Gospels in German. It is not astonishing that simple priests should be so ignorant and so opposed to the study of the Holy Scriptures, for in that they have the Prelates for their example. It is not the wisest that are elected, but those who can best pay for their place. These Prelates have themselves *few or no Bibles*, and show a great hatred against instruction. Here are the blind guides who, instead of guiding the people, lead them astray.'

"What a frightful picture! Here is the state from which the Reformation has rescued the Church. Is it the state in which the Tractarians and the Crypto-Papists, who so strongly regret the Reformation, would replunge it? Dear Brother, the state of the English Church becomes ever more alarming to Christians on the Continent. The evil appears to us to have reached the highest degree, and we do not see that the Church does anything to remedy it. We ask if the Episcopal system is then inefficacious to govern the Church? The Church of Scotland has repressed the reveries of Irving, and, nevertheless, those reveries were less dangerous than those of Pusey, Newman, and Maitland. We love the Church of England, on account of the word of God on which it rests; of its Articles, the faith of which is so pure; of all the works, and of all the men of God that it has given birth to. But one of your colleagues, a zealous Episcopalian, who boasted to us recently of the excellencies of this system, can tell you, that we have been unanimous in opposing to him the actual state of your Church. If nothing is done against the Popery of Oxford, the cause of Episcopacy is lost upon the Continent; it is lost in the Church of God. If the Bishops continue to sleep, remember that the Church is the judge of controversies, and that the Church, according to your Articles, is the assembly of faithful men. Let faithful men then rise and speak.

"Dear brother, I pray for your Church that He who is with us continually, even to the end of the world, may himself fight against the servants of human traditions, and that the victory may abide with the word and the blood of the Lamb.

"Your devoted Friend,

"Merle D'Aubigne, D.D."

I have given the whole of M. D'Aubigné's letter, not only because, as I have already said, it is so curious and so characteristic of the class of writers to whom he belongs, but that I might not be charged with garbling it. As to great part of it, it seems to me quite a sufficient answer to say, that specific statements such as that the Bible was a rare book, UNKNOWN in the early days of Luther, and that "the Holy Scriptures appear to have had NO INFLUENCE upon the instruction either of the CHURCH or the SCHOOL," which are broad falsehoods on the very face of them, are not to be supported by little scraps of declamation from early writers such as M. D'Aubigné has thought it worth while to string together. I refer the reader to what I have said on this subject at p. 32.

Another great portion is, I imagine, sufficiently answered by saying, that if it should be proved that I am a Crypto-Papist, and a Tractarian, and the properest person in the world to be triplicated with the gentlemen whom he has named, yet that does not affect the matter. Such evasion is too gross and palpable. There is no question about doctrine between us. It is merely as to matter of fact. It is not at what he has written as a theologian, but as an historian, that I have taken the liberty to laugh, and respecting which I have cautioned people not to believe him; and a man looks rather ridiculous, who tries to conceal ignorance and blunders by assuring his friends that the person who points them out is a Hottentot.

There are, however, one or two things which require more specific notice.

1. M. D'Aubigné professes to give my words. He puts a passage in marks of quotation, and moreover adds "says he." Of course one cannot tell what representation the "English clergyman" might make, and therefore I do not mean to charge M. D'Aubigné with the stupidity or guilt of this impudent misrepresentation.

2. M. D'Aubigné says of his own work, respecting which he must surely be supposed to know the truth, "WHAT I HAVE SAID IS, that Luther had never until then, seen an entire copy of the Holy Scriptures." This is really enough to frighten one. Does not M. D'Aubigné know, did not the "English clergyman" know, (the Record is not suspected of knowing anything,) that M. D'Aubigné said something more than this, and something very, very different? His statement is express, that Luther having taken down the Bible, "a rare book, *unknown* in those days," was "overcome with wonder at finding *more in the volume* than those fragments of the Gospels and Epistles which the Church had selected to be read in the temples every Sunday throughout the year." And as if this did not state the fact with sufficient force and precision, he adds, "*Till then he had supposed* these constituted the *entire* Word of God." Even this is not all. As if to cut off the possibility of any such disgraceful retreat as he is now attempting, he went on, "and now behold, how many *pages*, how many *chapters*, how many *books*, of which he had not before *had a notion!*"

And yet after all this M. D'Aubigné says, "What I have said is, that Luther had never until then, seen *an entire copy* of the Holy Scriptures." Even this would have been next to incredible, but it is altogether different from saying as M. D'Aubigné *did* say, that Luther did not know that there was any Word of God in existence except the selected Epistles and Gospels. This was outrageous; and I do not wonder that M. D'Aubigné should very much wish it to be thought that he had not said anything betraying such monstrous ignorance. I really was so staggered by it that I thought I might be doing the author injustice through some fault of his translator; and I resolved to see the original. But the passage actually stands as I give it below in the third edition of Paris, 1842.[†]

Let it only be considered that these statements of M. D'Aubigné relate to a man of whose father he has previously told us that "possessing a higher degree of mental cultivation than most men of his class, he *read a great deal.* Books were scarce in those days, but John let pass no opportunity of procuring them." It is rather surprising that no Bible or Testament or Psalter came in his way; especially as he is said to have been a religious man. His wife "was endowed with the virtues that adorn chaste and pious women. In particular, she was remarkable for modesty, her fear of God, and her spirit of prayer;" and therefore it is no wonder that "the first thought of his pious parents was to consecrate to God by baptism the infant he had just given them." During his childhood his father rose in the world, and being made councillor of Mansfeld, "availed himself of his new situation to seek the society he preferred. He set great store by men of information, and often invited the clergy and schoolmasters of the place to his table." We are not surprised to hear that "the child profited by it," and that "as soon as he was of age to receive some instruction, his parents sought to instil into him the knowledge and fear of God, and to form him to the Christian virtues." While he was "still very little . . . . . his father wishing to see him acquire the rudiments of those studies he prized so highly, invoked upon him the blessing of heaven, and sent him to school." This was after "the piety of his parents, their active habits and austere virtue" had "had a happy effect on the boy," and had given "his mind a grave and attentive cast." At school "they taught him the chapters of the Catechism, the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Canticles, Forms of Prayer," beside other things more easily taught without allusion to the Old or New Testament—"in short," says M. D'Aubigné, "they taught him all that was known in the Latin school of Mansfeld." So when he was fourteen he was sent to Magdeburgh, and his mind being of a grave and attentive cast, "he examined, he *listened.* Andreas Proles, the provincial of the order of Augustinians, was then preaching with great warmth the necessity of a reform in religion and in the Church." But the young listener never caught a hint that there were any pages, chapters, or books in the Word of God except what were read for Epistles and Gospels on Sundays. Well, then he was sent "to Isenach where there was a celebrated school," and where he was received as an inmate in a Christian family; where "his whole being warmed beneath the mild rays of charity, and began to bound with life, joy, and contentment. His prayers were more ardent; his thirst for knowledge greater; he made rapid progress." Still he managed to steer clear of any suspicion that there was such a Book as the Bible.[‡] However in his eighteenth year Luther arrived at the University of Erfurt; after being there two years, after studying "the Philosophy of the Middle Ages in the writings of Occam, Scot, Bonaventura, and Thomas Aquinas," he made the astonishing discovery that though "unknown in those days" there was such a Book as the Bible—very odd, was it not?

3. There is something very comic in the manner in which M. D'Aubigné complains of my venturing to doubt that for which he actually gives an "authority."

Now, in the first place, M. D'Aubigné did not give any authority for that part of his statement which I impugned. On the words, "a rare book, unknown in those days," he put a few German words, simply stating, that as, once on a time, Luther examined the books on the shelves, he came to a Latin Bible. These words were, of course, quite irrelevant, and only conveyed the idea, that by some mistake of the printer, the note had got out of its place. But what would have been said of my folly and unfairness, if I had treated that reference to Mathesius, coupled as it was with his quoted words, and given, as it seemed to be, by way of authority for *them*, as containing a statement that Luther had never seen the book of Psalms, and did not know that there was a book of Genesis in the Bible? How was I to guess that it was meant to certify all that, and a great deal more?

But M. D'Aubigné seems to think that whatever has been once said by ignorance, fraud, or folly, may be said again with impunity. He gave an "authority"—why so did Robertson, and Henry, and Warton, for various absurd falsehoods, as has appeared on turning to those authorities; but some things are so plainly false, that one does not need to look at the authority on which they are stated. If M. D'Aubigné had said, that by some singular infelicity the Saxon Reformer had been educated in an atheistical manner, and until he was twenty years old had been studiously prevented from coming to the knowledge of the fact that the Bible existed—that he had been kept by his father in the words, never taught to read, or allowed to go to church, or converse with Christians,—if M. D'Aubigné had told us even this, strange as it is, upon respectable contemporary authorities, it would of course be our duty to look at them; but when the story is told of a young gentleman whose religious education had been particularly attended to, and who had of his own free will been working hard at Occam, Scot, Bonaventure, and Thomas Aquinas, it is too much. We do not need to look at the authority. We can only lament the pitiable ignorance of the writer who could repeat such nonsense, and commend him to the patronage of the Record.

I do not know that I have ever seen the work of Mathesius, and I am not better acquainted with it than, I suspect, M. D'Aubigné is with the works of Occam, Scot, Bonaventure, and Thomas Aquinas. But I do know one little thing, on the authority of Melchior Adam, a writer whom M. D'Aubigné quotes with respect, which makes me believe that Mathesius is an authority not to be implicitly trusted on such a point. I suspect that he was a little in M. D'Aubigné's way of rhodomontade and talking big for effect, and perhaps if his words had been contradicted on the spot, he might have been as prompt to eat them as M. D'Aubigné has been. Melchior Adam says that Mathesius's account of himself was, that having been brought up among the papists until he was twenty-five years of age, he had never heard in any of their churches, *any mention* of the *Ten Commandments*, the *Creed*, the *Lord's Prayer*, or *Baptism.*[§] I think we may let such an "authority" say what he pleases of Luther, or any body else. Perhaps, if called on for an explanation, he would have told us, "What I said is, that it was not customary for preachers in the Romish Church to repeat all the Ten Commandments, the Creed, the Lord's Prayer, and the Form for Baptism, in every sermon." M. D'Aubigné may perhaps learn that authorities will not shelter everything, and are apt to expose those who have not sufficient information to know how to use them.

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[*] In case such readers should observe certain peculiarities in the German or Latin, it is due to myself and to the printer to say that we have endeavored to give the letter most exactly. It may be doubted whether the Record ever had any person connected with it who was capable of correcting the press in any language but his own, if even in that.

[†] Le jeune etudiant passait a la bibliotheque de l'universite tous les moments qu'il pouvait enlever a ses travaux academiques. Les livres etaient encore rares, et c'etait pour lui un grand privilege de pouvoir profiter des tresors reunis dans cette vaste collection. Un jour (il y avait alors deux ans qu'il etait a Erfurt, et il avait vingt ans,) il ouvre l'un apres l'autre plusieurs des livres de la bibliotheque, afin d'en connaitre les auteurs. Un volume qu'il a ouvert a son tour frappe son attention. Il n'en a point vu de semblable jusqu'a cette heure. Il lit le titre . . . (*sic*) c'est une Bible! livre rare, inconnu dans ce temps-la.[*] Son interet est vivement excite; il se sent tout rempli d'admiration de trouver autre chose dans ce volume que ces fragments d'evangiles et d'epitres que l'Eglise a choisis pour les lire au peuple dans les temples, chaque dimanche de l'annee. Il avait cru jusqu'alors que c'etait la toute la Parole de Dieu. Et voila tant de pages, tant de chapitres, tant de livres, dont il n'avait aucune idee!" Vol. I. p. 197.

[*] Auff ein Zeyt, wie er die Bucher fein nacheinander besieht . . . (*sic*) kombt er uber die lateinische Biblia . . . (*sic*) (Mathes. 3.)

[‡] It may be observed, not as a statement of what was done, but of what at a great distance of time we are able to trace in the history of that period, that for the year 1497, which seems to have been the year in which Luther went to Isenach, Le Long gives editions of the whole Bible printed at Strasburgh, Cologne, Venice, Paris, and Nuremberg, beside three Psalters, one with no place named, and the others from Nuremberg and Augsburgh. Of course I do not mean to represent this as more than may have been done in years recently before, or soon after, but one would not have been surprised if some one copy of the Bible had found its way to the "celebrated school" of Isenach.

[§] After speaking of the education of Mathesius, and telling us that he had learned the Catechism at school, Melchior Adam proceeds to say, that certain doctrines continued to be taught in the schools, when they were not heard of in the churches "in templis altum de iis silentium. Ipse Mathesius [*marg. note* "Concione 6, de vita Luth. p. 59.] alicubi fatetur, se, qui inter Pontificios ad annum usque ætatis vigesimum quintum egerit, nullam unquam audisse mentionem fieri Decalogi, aut Symboli Apostolici, aut precationis Dominicæ, aut denique Baptismi." Vit. Germ. Theol. p. 404. Some may think that I have improperly limited his words by the context; and perhaps I have, but the case will well afford it.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXXVI.

It is a solemn consideration, and one which every individual should lay most seriously to heart that men living in the light of the Gospel are far less excusable for religious and moral defection than those who have not that light to guide them. Much and justly as we pity the condition of the poor heathen, and rightly as our hearts yearn to have them brought to the knowledge of the truth, we are not without danger of overlooking the solemn warning to beware lest those very heathen rise up in judgment against us in the last day, when they will be found to have improved what light was left to them, and we to have fallen far short of profitting as we should by the full measure with which we are blest. "It had been better for them," says St. Peter, "not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."[*]

The same principle is strongly set forth by our Lord in St. Matthew xii. 41, 42. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold a greater than Jonas is here. The queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here."

The principle is here applied, first to REPENTANCE, and secondly to the SEARCH OF WISDOM.

The "GREATER THAN JONAS," our Lord Jesus Christ, commends the duty of repentance on stronger grounds than did the prophet, and consequently leaves us less excusable for neglecting it than were "the men of Nineveh," inasmuch as he presents the fulness of the *Christian* views of its nature, the proper motives to it, and its results.

In order that repentance may be of the evangelical character which is required of us, it must spring from Christian views of sin. These are derived from the Christian doctrine of the atonement.

The sacrificial offering of God's only begotten Son illustrates the infinite holiness and purity of the Deity which could admit of no other satisfaction. In order to a true repentance of our sins we must contrast them with this infinite holiness and purity of Him who demands our obedience, our conformity to His image, our promotion of His glory, and our preparation here for His presence in heaven. In what accordance with all this are our character and conduct? The contrast cannot but fill the serious and reflecting with shame and confusion of face.

This evangelical view of repentance also urges upon our notice the immense penalty at which the pardon of sin was procured by our Redeemer, as illustrated by His nature, and by His atoning acts. He, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, being of one Substance with the Father, by Whom all things were made, was made Man that He might suffer and die as a propitiation for our sins. For us He was exceeding sorrowful even unto death. He was wounded for our sins. He was bruised for our iniquities. He received stripes for our healing. The chastisement of our peace was upon Him. Who can be indifferent to the view of the exceeding sinfulness of sin thus given! The men of Nineveh had it not laid before them, and yet they repented.

Another point in which the call to repentance under the Gospel is distinguished from that of preceding dispensations, is the clearness, purity, and sanctity of its essential requirement, *change of heart*, as distinguished from mere outward reformation. It must subdue to its full influence the character, the affections, desires, dispositions, tempers, hopes, and fears. It must result in a *new man*, with holiness and virtue infused into his whole being, and into every position and relation which he occupies in the world.

It is to be feared that there are those who spend on the maintenance and defence of what they deem sound *theories* respecting a change of heart, a new birth, and Christian experience, and on the discovery and exposure of supposed errors of others on these points, much of the care which were better given to letting their light so shine before men that they may see their *good works*, by witnessing the unostentatious practical influence of a truly humble and self-judging heart, a conscientiously pious life, and affections, dispositions, and tempers subdued to the holy guidance and control of the meekness, forbearance, and charity of the Gospel, and that cardinal rule of evangelical character, esteeming, in lowliness of mind, others better than themselves.

This is the repentance, the renewal, the change of heart, which the Gospel requires. The "*Greater than Jonas*" who prescribes it for us, provides by His heavenly grace so much happiness and pure satisfaction to accompany and follow whatever exertion or sacrifice it may require, that *these* are not to be compared with *them*; but the comfort and blessing which result from evangelical repentance involve Christians who neglect that duty in such ungrateful sin and folly, that the men of Nineveh, who, without half their motives, repented at the preaching of Jonas, will rise in judgment with them, and condemn them.

Another great advantage possessed by this generation on the subject of the duty of repentance, is found in the clearer revelation under the Gospel than was ever before made, of the only Source of ability for true repentance. "The Comforter is come." The promise of His Father has been sent by Jesus upon His Church. The Holy Ghost, who leadeth into every true way, and gives strength to walk therein, freely offers His most gracious favor to direct in the way of repentance, and His continual help for furtherance therein. "Not sufficient of ourselves to think any thing as of ourselves," a "sufficiency of God" is provided for us. By its preventing influences, it enables us to give a right direction to the moral agency with which our Maker has been pleased to endow us. Hence the sinner's first impressions of his sinfulness, the first and feeblest movement of the heart towards goodness, the first relentings of the guilty, his first desire and intention to be better, his first thought of the Saviour, of his own need of Him, of His ability to save to the uttermost, and of the sinner's duty to cast himself on His unmerited mercy and compassion.

By virtue of the universality of Christ's redemption, this preventing grace is given to every man to profit withal. Moral agency having been restored to Adam after his fall, through the Redeemer's mediation, and inherited by his posterity, this grace empowers every one of his descendants to use that moral agency aright. Not one of them can say that if he will let the commonest motives which prevail with him in matters of worldly interest and enjoyment, influence him in religion, he is unable to follow the divine injunction to cease to do evil, and learn to do well. Not so hath God dealt with the creatures to whom He has prescribed His holy, just, and good law. The Seed of the woman has so bruised the serpent's head that not one of the human race is his hopeless victim. God is not willing that any should perish, but that all should come to repentance; and therefore, as He is a just, a holy, and a merciful God, He puts repentance within the reach of all. Let them stir up the gift of preventing grace which they inherit from their redeemed first parent, and in the direction and ability thus given, go to Christ their Saviour, make full confession to Him of their sins, pray for grace, through His merits, properly to regard them, and duly to feel the burden of them, the danger of continuing in them, the necessity, as they love their own salvation, of being delivered from them, and the obligation of seeking this, in the expulsion of evil influences, and the practical experience of those which are holy and pure, by the appointed exercises of prayer, fasting, self-examination, meditation, and the study of God's word, and by the services, ordinances, and requisitions of the Church, especially the solemn sacramental memorial of the great sacrifice of the Lamb of God which taketh away the sin of the world.

The light thus thrown by the Gospel on the way and means of true repentance towards God, is such a blessed privilege of this generation, that well may those who walk on still in impenitence have the men of Nineveh, who repented under vastly less favorable circumstances, rise in judgment with them and condemn them.

But even after the utmost that the grace of the Holy Spirit puts within human power, can mortal man be just with God? Can he expect divine acceptance and blessing on the ground of his own desert? O how miserably wanting in the knowledge and experience which melancholy fact urges on every human being, is he who, aim as high as he may, strive as hard as he may, and be diligent as he may in attention to all appointed means, still feels not that it is not of himself, but of the Lord's mercies only, that he is not consumed in the just wrath of a pure, a holy, and a jealous God, for the imperfections, backslidings, and sins, which yet cling to him! The only remedy is provided and made known to us by the "greater than Jonas." HIS MERITS AND INTERCESSION are the remedy. Without this all professions and exercises of repentance are nothing worth; the costliest sacrifices, the heaviest penances, and the most excruciating self-torture, can give no well grounded comfort; all sighs and tears are unavailing. But when a Divine Mediator pleads at God's right hand, and promises and pledges the benefit of the plea to the truly penitent and believing, then faith in the Mediator becomes the great revealed condition on which the imperfections and demerits of the penitent will be overlooked, his sincere and humble repentance be accepted, his use of the means of grace blessed, divine comfort be poured into his soul, his conscience relieved, and himself encouraged to go on his way in peace and joy and hope.

Surely we are without all excuse, if, blessed with the light thrown by the Gospel on the doctrine and duty of repentance, we repent not rather than did the men of Nineveh at the preaching of Jonas. Their fidelity to what opportunities and what knowledge they had, will rise in judgment with us and condemn us. The duty too is urged by all the tremendous import of the threat attached to the divine requirement of it, *Except ye repent ye shall* PERISH.

In the passage of Scripture above quoted, the principle of responsibility proportioned to means is further illustrated by the words,—"The queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." The zeal of this heathen princess to hear wisdom from one whom God endowed with an unparalleled share of it, is here noticed as putting to shame those who had the inestimable privilege of being taught by Him who spake as never man spake, who was THE WORD OF GOD, and who possessed the Divine Spirit without measure. The appeal is, of course, equally applicable to us. The wisdom of the "GREATER THAN SOLOMON," Jesus our Lord and Master, is presented to our regard in His own instructions, and in those which His evangelists and apostles were inspired to give by the Holy Ghost whom He sent unto them; and in His Church, and the ministrations of its priesthood, He has graciously provided for its perpetual preservation, its diffusion among men, and its being brought home to individuals for the enlightening of the mind, the due regulation of the conscience, and the government of the life and character; while, in the same Church, He has appointed, with the promise of His effectual blessing, means and conditions of those influences of divine grace whereby His people may give due heed to the words of heavenly wisdom, and *they* be carried on to the full accomplishment of God's good pleasure, and to prospering in the thing whereto he sent them,[*] by securing His glory, and man's temporal, spiritual, and eternal good.

How are these inestimable advantages appreciated by mankind? The queen of the South came from the utmost parts of the earth to hear the wisdom of Solomon. Labor and toil were little accounted of compared with the enjoyment and benefit which she anticipated. The greater than Solomon hath, in infinite mercy, caused the revelation of His wisdom, and the means of profitting by it, to be brought to our very doors. What heed give we to the unspeakable privilege?

The utmost, it is to be feared, that is attained by the great mass of the Christians of "this generation," is a decent regularity, and perhaps studied frequency, in putting themselves in the way of the public instruction in this wisdom provided in the services of the Church, and as much attention then as accords with the humor of the moment, and the occasional reading of a small portion of the Bible, or some other religious book, and this mainly for a short time on the Lord's day.

Of how many of my readers is it true that this is an unjustly curtailed view of their efforts to learn that wisdom which cometh down from above? And would like measure mete the attention paid to gaining his desired knowledge by the professional man, the merchant, the mechanic, the agriculturist, the man of literature or science, or the politician?

Disguise the truth as we may, the Christian community of this generation is sadly at fault in this vitally important particular. The painstaking of the queen of the South to hear the wisdom of Solomon puts them to shame, and will rise up in judgment against them, and condemn them.

Of our stewardship, touching all the spiritual advantages within our reach, we shall be called to give an account. Wisdom unto salvation is proposed to us, and we are exhorted and enabled to give effectual heed to it. Periods of leisure all have at times. What Christian can say, with good conscience, that his attention to worldly business and physical recreation may not, without injury, be made to yield additional time to the demands of his spiritual and eternal welfare? Of hours given to reading and study, who appropriate as many as they might to increasing in that wisdom which is from above? Who do what they can to improve the Lord's Day to the same holy, blessed, and eternally momentous purpose? Who avail themselves, with becoming frequency, gratitude, sincerity, and devotion, of the means to this end which Christ has graciously provided in His Church and its ministry?

Let every Christian, as an intellectual, moral, and spiritual being consider these things; and consider them as one that must *give account to Him that is ready to judge the quick and the dead.*

B. T. O.

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[*] 2 St. Peter ii. 21.

[*] Isaiah lv. 11.

For the Churchman.

Catholic Form Necessary to Catholic Doctrine.

Mr. Editor,—Two sorts of men are just now striving to restore Catholic beauty to the Church of God. One sort is composed of those few poetic temperaments whose feelings alone guide them to propriety, and who, being unfounded in doctrine are also too frequently unsound in judgment. The other sort seem to distrust feeling altogether. The former incline to the error of imposing forms on those not prepared by proper instruction for their reception; the latter, with whom we have now to do, go wrong in neglecting and considering unimportant these outward observances.

"Ground your people well in doctrine," say they, "and the forms will follow as a matter of course." But the eloquence of fact is stronger than the eloquence of argument; and one hour's observation will teach the fallacy of the principle. A most suitable parallel is furnished by the doctrine of Justification. The priest may fully satisfy his flock of the absurdity or danger of Solifidianism, and may make theoretically correct their *belief* on this point; but if he see not to their practice as well as to their belief, if he do not urge upon them the holiness and great power of good works, and if he do not insist upon the constant performance of these works, his teaching is but "as the sounding brass, as the tinkling cymbal." And so, if he attempt to teach Catholic doctrine while he scorns Catholic observance "what doth it profit?"

Of what use is it to say to the people, "We are sacred officers acting under a Divine commission, one clause of which instructs us to "preach the Gospel," gives us authority to "exhort, command, rebuke," and forbids us to teach any doctrine of our own—if you also say, "It is of no consequence how we come to teach you; whether we wear the uniform of our office or not; the Geneva gown is as fully an emblem of our position as the primitive surplice?"

But how is this? Are your authority to preach and your authority to minister at the altar derived from different sources, that the robe which you use in prayer must be changed for preaching? John Calvin's black gown, and even the Catholic cassock were not always in the Church. We know that the primitive Fathers wore white robes; we *do not* know that they wore any others, and we do know that they preached. Is it an unfair conclusion, that they prayed and taught in the same dress? Or did S. Cyril, and S. Cyprian, S. Chrysostom and S. Augustine offer up their supplications at the altar in one robe, and then retire to the sacristy, thence to emerge and preach in another? What is the difference in the source of the Priest's commission and the Bishop's, that one robe is enough for the latter while the former must have two? Do they preach different doctrine or by different authority? Are rochette and chimere less sacred than the surplice that they may be worn alike at altar or in pulpit, while the surplice is degraded or improperly used save in the chancel? As for the cassock, it was intended for the every day dress of the clergy, to be worn upon all occasions.

But this is far from our subject, to which we return by asking,—Of what use is it to instruct your people that in the Holy Sacrament of the Eucharist is the very Body and Blood of our Blessed LORD, if you allow them after communion to pay the coolest disrespect to It, or encourage the amazing inconsistency of respecting It for one moment, and slighting It the next? Does the consecration cease to be of force after all have partaken? Does the Presence of the LORD forsake the elements as the last kneeler retires from the chancel? If not, why are we told that none save priest and deacon may distribute that Food, that even the deacon may not give the Holy Body, and that we must kneel humbly before the altar to receive it, when in a very few minutes we see vestryman or warden, or whoever chances to be nearest, taking the sacred vessels in his careless grasp to administer them to a careless and standing people!

By what right does a layman touch those Holy Mysteries, before which Saints and Holy Bishops have knelt trembling! And how can you, O our Priesthood! fill us with the true doctrine of the Supper, if you permit us to insult It, almost before the echoes of your preaching have died away!

This principle can of course be carried out much farther, and will I hope be insisted upon by larger capacities and more authoritative pens than mine. Its truth, I think, none can dispute; it is but the old proverb, "Example is better than precept;" and as our faith is useless without the fruit of good works, so our Catholic teaching is useless without the observance of Catholic form. ACOLYTIS.

First Ember Day of Sept. 1845.

For the Churchman.

New Trinity Church.

Mr. Editor,—Judging from the number of communications upon the subject, there appears to be a strong opinion and great desire that the seats in Trinity Church should be free. I, for one, would be very glad to see it. But perhaps there are some parties to be consulted, and rights to be purchased or compensated for, that your correspondents have not thought of. At any rate they have not mentioned them. I allude to the *pew-holders*. By the resolution of the Vestry, I am entitled to a pew in the new Church, to be as nearly as possible in the same position as that I had in the former edifice. Such a pew will be as much my property as Mr. A.'s in St. Thomas's Church or Mr. B.'s in the Church of the Ascension. It, then, is very fine talking about it; but let me ask is the Episcopal community in the City, Diocese or State, willing to buy up these rights for the purpose of effecting its very desirable purpose? It cannot reasonably be expected that all if any of the pewholders should give their pews to the Church. It would be asking them to do this great thing solely at their own cost. Some of them, perhaps, are not as convinced as your correspondents seem to be that Trinity ought to be a free Church—very many of them, too, may not be able to afford it. At any rate if such expectation exists, it is not of the most modest order.

But let your anxious friends raise a fund and purchase the pews—call a public meeting—make Mr. X. Y. Z. chairman. Let him head the subscription paper with 5,000 dollars, or even with 1,000 dollars. The whole might cost 45 or 50,000 dollars, not more. As a help I will agree to receive for my pew three-fifths of whatever sum it may be appraised at as reasonably worth, compared with the sums recently paid for similar pews in the chapels. There need be no fear of any difficulty with the Vestry; the pew-rents are not of sufficient consequence to impede their accustomed liberty. I hope your correspondents will take this advice and act accordingly. It is plain all the communications in the world will do no good. If the writers are in earnest they ought not to delay as the form of the free seats should be different from the ordinary close pews, and the wood work will be very soon put up.

A PEW-HOLDER.

For the Churchman.

Mr. Editor,—The evidence given at "The Trial" of the Bishop of New York, has seemed to me so contradictory and partial, so clearly the result of a deep laid conspiracy, that I have thought, verily, our Bishops, and also our Priests and Deacons, are liable at any moment to be brought to trial for "impurity and immorality." For alas! what High Churchman can hope to escape if the Bishop of New York, who has so long and so faithfully served the Church, is to be destroyed by *such witnesses* and *such evidence* as were produced against him!

I hope the Rt. Rev. Fathers themselves will by this time confess that his greatest guilt, in their eyes, consisted in his ordaining that young *Confessor*, the Rev. Arthur Carey.

Has not the time come for the Diocese of New York to act? Will she not take the canonical measures to have a special General Convention called to deliberate on her affairs? It is to be hoped the "Majority Bishops" will so far yield to the wishes of New York, as to sanction such a step.

What a lesson the Bishop teaches us all, both friends and foes, of patient suffering, meekness, and unmurmuring submission. Suspended from all the functions of the sacred ministry, shut out as it were from the world and his beloved flock, how is he employed? Let all Churchmen read his "Tracts for the Seasons;" and if they do not gain both instruction and edification from them, the fault must be with themselves. As soon as he shall have completed the series, it is to be hoped the Bishop will put them to press, that the Church may have them in a more permanent form.

I am happy to know the Bishop's many friends do not permit him to think of resigning, supposing he has the power to do so.

Thinking persons of all denominations, in this far off Missionary field, regard the Bishop as innocent of the immoralities laid to his charge; while, however, many of those out of the Church consider his punishment as no more than he deserved for ordaining Mr. Carey. So it is, in that act it seems, that he most of all offended *Low Churchmen* and *No Churchmen*.

May the deliberations and acts of your approaching Diocesan Convention result in the triumph of truth. SOUTH.

For the Churchman.

Waterland on Regeneration.

Dear Mr. Editor,—Your correspondent Catholicus is much mistaken in supposing that Waterland is the parent of the theory which he mentions, viz: that "regeneration is suspended" "in infants and adults" until certain "prerequisite qualifications" appear. From the peculiarly precise and guarded language, and the acknowledged soundness of Waterland, I should have imagined him the last theologian to whom such views could be imputed.

With regard to infants, his language is: "Their innocence and incapacity are to them instead of *repentance*, which they do not need, and of actual *faith* which they cannot have." "The Holy Spirit translates them out of their state of *nature* (to which a curse belongs) to a state of *grace, favor*, and blessing: this is their regeneration." (*a*)

Of adults, baptized like Simon Magus in hypocrisy or impenitency he thus speaks:—"Do they herein receive any thing of the Lord? Or if they do, what is it? Are they thereby regenerate or born again, born of *water* and of the Spirit? I answer, they are either born of *both* or of *neither*: for otherwise "born of water and of the Spirit" would not mean *one birth*, but *two*; and so a person might happen to have *two* new births, one of *water* first, and another of the *Spirit* afterwards; which cannot reasonably be supposed." (*b*) He then goes on to say that they are baptized by the Spirit otherwise their baptism would not be valid, and in conclusion lays down the four following "particulars" in explanation of such baptisms, which for brevity's sake I will give in a more condensed form. 1. That God never fails on his part, in the sacraments, though man may. 2. That the Holy Spirit is *offered* to all who are baptized. 3. That they are thereby consecrated to God, either to salvation, or damnation. 4. (And here is the cause of the mistake of Catholicus) That "*pardon, grace*, and all Gospel privileges" *not regeneration*, are "*conditionally* made over to them, though not yet actually applied, by reason of their disqualifications." (*c*) And what else can be said of those who have "neither part nor lot in this matter?"

Dr. Pusey agrees substantially with Waterland, in his excellent work on Baptism, and St. Augustine says, "Nihil quippe profecit Simoni Mago visibilis Baptismus, cui sanctificatio invisibilis defecit." (*d*)

On this subject there is a point of mystery which though it admits of a solution satisfactory to *thought*, yet cannot be cleared up in *words*, however definite; but there is, I think, a vast difference between the carefully orthodox statement of Waterland, and the theory justly reprobated by Catholicus, and by FIDES.

For the Churchman.

Mr. Churchman,—Your correspondent *Nelson* has struck a note that will be responded to throughout the Diocese, and I trust that his clear and vigorous pen will not be content here to drop it. "Trinity a Free Church"—is the wish, prayer, call of every Churchman in our land; and it cannot be that the Vestry will long resist that cry. The mother of our "two hundred Churches" must not bar her gates upon her children. If we should cry shame on a parent who should thus close her doors on her offspring, surely not less on "good old mother Trinity." If she would have our *love*, let her show it by her open arms. If she would have *defenders* in her hour of need, let her admit her children to man her battlements. If she would bring down a blessing on the diocese at large, let her now lift up its true banner—"To the poor the Gospel is preached"—"Come, buy wine and milk, without money and without price." She who "freely hath received, freely let her give." "Let her cast her bread upon the waters, and after many days she shall find it." Let the diocese have at least one Church to which she may direct the admiring gaze of her children without drawback, "all glorious" within as well as without—open portals—daily service, rich and poor kneeling together—an emblem of heaven upon earth—where the foot of pride may not enter, and whence "Mammon" is forever excluded. Oh, Mr. Editor, loving the Church as you do, fail not to "cry aloud" and spare not. A great principle is at stake and is now about to be settled—not for us only but for our children and our children's children. A VOICE FROM RICHMOND COUNTY.

For the Churchman.

Mr. Editor,—The New England papers are lauding a discourse of Mr. Gannett's, delivered at Montreal, containing, as they aver, (for I have not yet read the publication,) a distinct explanation of the *Socinian Creed!* It is very pleasant to find that this party have at length found a *Creed*, for hitherto their exertions have been expended in making known to the world that they are independent of all such formula. Mr. A. asserts that "the Scriptures are not inspired," and so leads his *Church* (?) to think. Mr. R. cares not for Mr. A., he "pins his faith on no man," and teaches his *Church* (?) that *some* of the Books of Scripture are the result of inspiration. Thus are the people led to and fro, and the festering pride of human nature to arrogate to itself the wisdom of ages. Of this peculiar class of men calling themselves Christians, I am much inclined to say in the words of an individual casually uttered:—"I like ye not—ye ask *too much* and give *too little!*"—Though spoken by a man of moderate capacity, the words are full of meaning and sound truth.

Mr. Gannett's work may be brought into ephemeral popularity by such aid as noted, but I thank Heaven, when I look round and see that *here*, at least, we are but little troubled with a heresy that takes from God so much, and gives to erring man, the doubt that may raise the aspirations of inflated and flattered reason, while it forgets the soul that is to be hereafter.

Yours respectfully, ROBERT COURT.

Sept. 15, 1845.

A GREAT AMERICAN CATHOLIC CHURCH, equally removed from the extremes of Popery and Puritanism! What a glorious object for the American Christian's contemplation! Let us hope that the present agitation will only render truth clearer, and hearts kinder. Let us hope that being united in one holy communion, having one Lord, one faith, one baptism, we, as the American people, may go forth under the banners of our divine Lord, "to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of God's dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour."—*Jarvis.*

CHURCH OF THE EPIPHANY, PHILADELPHIA.—At a meeting of the vestry of the Church of the Epiphany in this city, on the 2d inst. the Rev. James H. Fowles, of South Carolina, was unanimously elected Rector of that Church. Mr. Fowles has since, we are glad to learn, accepted the call, and is expected to enter upon his duties early in October.—*Banner.*

The Churchman.

New York: Saturday, Sept. 27, 1845.

We can do no more this week than give a bald record of facts—reserving comments and explanations for our next.

61st Annual Convention of the Diocese of New York.

Wednesday, September 24.

The 61st Annual Convention of the Protestant Episcopal Church in the Diocese of New York, assembled in St. John's Chapel this day at 10 A. M. Morning Prayer was read by the Rev. Francis Vinton, Rector of Emanuel Church, Brooklyn, assisted by the Rev. Homer Wheaton, Rector of Christ Church, Poughkeepsie, who read the Lessons. The Communion Service was read by the Rev. Dr. Berrian, Rector of Trinity Church, New York, the Rev. Dr. Wainwright, an assistant in the same parish, reading the Epistle. The sermon was preached by the Rev. Dr. Sherwood, Rector of St. James's Church, Hyde Park. Dr. Berrian was assisted in the distribution of the elements by the Rev. Drs. Wainwright and Lyell and the Rev. Mr. Wheaton. The Offertory collection was in aid of the Missionary Committee of the Diocese.

The Convention now proceeded to business, and was organized temporarily by choosing *nem. con.* the Rev. Thomas Lyell, D.D., Chairman. The list of clergy from the last Convention Journal and of parishes entitled to a seat being read by the Secretary of that Convention, the Rev. Mr. Haight, a large delegation was found to be present. An organization being thus *pro tempore* effected, the Convention proceeded to the election of a President. The Rev. Lot Jones, seconded by the Rev. Thomas H. Taylor, D. D., nominated Dr. Wainwright. Dr. Sherwood, seconded by the Rev. Mr. Twing, nominated the Rev. Dr. Creighton. Dr. Taylor was nominated but almost immediately withdrawn. On motion of Mr. Harison, the Chair appointed the tellers: for the clerical votes, Rev. Lot Jones and J. W. Mitchell; for the lay votes, Dr. Sherwood and Judge Oakley.

The result of the balloting was as follows:—

Whole number of clerical votes given	123
Necessary to a choice	62
For Dr. Creighton,	76
Dr. Wainwright,	45
Dr. Taylor,	2
Whole number of lay votes,	124
Necessary to a choice,	63
For Dr. Wainwright,	66
For Dr. Creighton,	58

So the two orders not agreeing, no choice was made. Before proceeding to a second ballot, which by the Rules of the Convention is imperative, Col. Munroe, seconded by Dr. Anthon, nominated Dr. Taylor, and called for a *viva voce* election, which was decided to be out of order. A motion that the Convention take a recess till nine o'clock the next morning was, after some debate and indecisive voting, carried—the result of the division being ayes 167, noes 115. So the Convention adjourned.

Thursday, Sept. 25.

Morning Prayers were read by Rev. Dr. Sherwood and Rev. Mr. Metcalf. The Convention was called to order by the chairman *pro. tem.*, and the question being on the election of a presiding officer, Hon. Jno. C. Spencer moved that the Rev. Dr. Creighton be declared President, the Canon permitting such a mode, after one ballot, provided the vote be unanimous.

Judge Buel hoped that such a course would prevail.

The vote was put and was unanimously carried.

Whereupon Dr. Creighton was declared the President of the Convention, the Rev. Dr. Lyell congratulating the Convention on this result, and expressing his thanks to God.

The President upon taking the chair, called the house to order, and said, "I offer to the members of the Convention my grateful acknowledgments for the honor done me, in elevating me to the office of President. Conscious that I possess but few of the requisite qualifications, being utterly without experience in matters of this kind, and recollecting the admirable manner in which you have hitherto seen its duties discharged, I cannot but feel deeply the kindness which has selected me for a station so honorable and important. To one thing, I may, in reliance upon the divine help, pledge myself; and that is to strict impartiality in my decisions, and a faithful adherence to the best of my knowledge, of the course prescribed by the canons, and the rules of the house. Should I disappoint the expectations which your too partial estimation of my qualifications may have led you to form, I must throw myself upon the good feeling of the Convention for the most charitable construction of my conduct and motives."

The Convention now proceeded to business.

Rev. Mr. Haight was re-elected Secretary of the Convention unanimously: and the former Treasurer, Mr. C. N. S Rowland, was re-elected.

The Committee on the Proposed Rules of Order, (appointed last year,) reported a series of Rules, which were read by the Secretary, and laid on the table.

The Chair announced the usual Standing Committees for the year.

On Incorporation of Churches.—Hon. Samuel Jones, Rev. E. M. Johnson, and Francis Baretto, Esq.

On the Diocesan Fund.—Rev. O. S. Smith, Rev. Wm. Richardson, Hon. J. Burnet, Mr. Cyrus Curtis, and the Treasurer.

On Treasurer's Report.—Hon. Hamilton Fish, Fred. J. Betts, and Isaac A. Johnson, Esq.

On the Theological Seminary.—Rev. Dr. Sherwood, Rev. John Brown, D. D., Wm H. Harison, Wm. H. Hill, John R. Livingston, Jr.

On Canons.—Rev. Dr. Wainwright, Rev. Lot Jones, Rev. E. N. Mead, Hon. D. B. Ogden, Hon. G. C. Verplanck, and Hon. S. Jones.

Hon. Luther Bradish now rose and said that the business of organization having been completed, he desired to bring before the Convention a subject of deep interest to the Diocese, and read a short preamble and the following resolution:

Resolved, That this Convention, without hereby expressing an opinion upon the canonical questions growing out of the said sentence, deem it their duty to declare, and they do hereby declare their solemn conviction that the Rt. Rev. B. T. Onderdonk, even if his restoration were practicable, can never perform Episcopal functions in this diocese, with any prospect of usefulness to the Church.

This resolution was seconded by John A. King, Esq.

The resolution, however, was laid on the table by the following vote—Clerical, ayes 82, noes 47; Lay, ayes 66, noes 63.

Mr. John A. King offered a series of resolutions from the Vestry of Grace Church, (the Rector dissenting) to the effect that the Bishop be requested to resign.

Before final action was taken on these resolutions Hon. J. Spencer moved to refer this and all like matters to a Committee on the state of the diocese, consisting of ten clerical members and ten lay delegates. The motion was carried. The following is the Committee appointed:—

CLERICAL—Rev. Drs. Berrian, Sherwood, Brown, Whitehouse, Stone, Taylor, Rev. Messrs. Forbes, Higbee, Metcalf, and Kip.

LAY—Hon. J. C. Spencer, Hon. Chief Justice Jones, Lieut. Governor Bradish, Judge Burnet, J. Constant, Messrs. Martin Lee, Abel T. Anderson, J. A. King, W. H. Harison, and Cyrus Curtis, Esq.

We beg to call attention to two new editions of the Prayer Book, just published by Messrs. D. Appleton & Co. They conform to the Standard Edition, which was brought to the highest degree of perfection by the labors of Drs. Coit and Wainwright, and adopted by the last General Convention, and thus in respect of punctuation, capitals and general typographical excellence, have very many and great advantages over all preceding editions. But besides these substantial excellencies, these editions of Appleton & Co. have other attractions. New and beautiful type, paper of the first quality, elegant engravings and an illuminated title-page, outrivalling the embellishments of former publishers, render these new editions of the Standard *facile principes*, the best of the best. We deem it also worthy of notice that the binding of such copies as we have had the opportunity to examine, is not only splendid in appearance, but of a most durable kind. Altogether it is evident that the enterprising publishers have entered upon their work *con amore*, and with a determination to take the lead and secure for their new editions whatever of beauty and excellence the present state of the arts can supply. We sincerely hope that they may find their remuneration in an increase of the patronage which they have honorably endeavored to deserve.

It is perhaps unnecessary to suggest to those who are about to purchase the Prayer Book that they be careful to obtain the Standard Edition, which can be read so much more easily and intelligibly that it must soon supersede the use of former editions. Strangers in the city who may visit Appleton's for this purpose will have the opportunity at the same time to procure the best Church books which have issued in the last ten years from the English and American press.

We take pleasure in acknowledging the receipt of the "CIRCULAR OF ST. ANN'S HALL, FLUSHING," and calling the attention of Christian parents (if indeed there be those who are ignorant of its existence) to this truly Christian school. Dr. Schroeder, it is well known, has for many years perseveringly and faithfully applied his time and talents to the task of founding an establishment of the kind, which should deserve an honorable place even among the many which are earning the confidence and rewards of Churchmen. It is needless to add that he has been successful, and that *St. Ann's Hall* enjoys with the many who know it, the reputation of a thorough, enlightened, and Christian Seminary. In the relations of the pupils and their instructors to each other both the outline and internal arrangements of a family are as far as possible followed—a system which is thought to admit more naturally than a less domestic one of being infused with that religious element, without which no system of teaching can be hoped to issue in lasting good. Daily Morning and Evening Prayer which are observed in the Chapel of the institution, besides direct religious instruction, and more than all, the constant oversight of the Rector, are means well adapted to the end which should be always in view. As to inferior advantages, which yet must not be overlooked, the large and unrestrained provision of instructors in various departments, of means for exercise and recreation, added to its healthy site and easy access to the city, render the institution equally eligible with any. We have fewer fears for the Church and society whenever we think on the good leaven of such schools as *St. Ann's Hall.*

PURITANISM: *or a Churchman's Defence against its Aspersions, by an appeal to its own history.* By THOMAS W. COIT, D. D., *Rector of Trinity Church, New-Rochelle, N. Y., and a Member of the New York Historical Society.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut-street. 1845.

We have just received this work from the publisher, and have not time to give an extended notice of it. No doubt we shall have frequent occasions to recur to it hereafter, but at present we have thought it would be well to quote from it the author's preface and part of his introductory letter. It will be seen, from this that the work is a reproduction, with considerable enlargements, of Nova Anglicana which appeared some ten years ago in the Churchman; and the first letter of the original series which the author now reprints entire, is the portion which we shall omit in the following extract, referring the reader for it to the work itself:—

PREFACE.

In the autumn of 1843, I received, from several of the bishops and a large number of the clergy, a letter relative to certain communications made by me to "The Churchman," during the year 1835 concerning the history of the Puritans, and their harsh and unwearied cavils against Episcopalians. They expressed an earnest desire that those letters should be revised, and published in a permanent form; giving it as their decided opinion, that "the cause of truth and justice" required the labor at my hands. It was not the first nor the twentieth time, probably, that I had been approached upon the subject—a subject which the recollection of abuse, ("rain, hail, and horrid thunder-claps,") poured upon me without measure, determined me never to resume on my individual responsibility. But it was the first time that my brethren in the ministry seemed willing, by giving me their signatures, to share with me the responsibility of publishing disagreeable facts. Accordingly, I felt it to be a duty to go forward to my task, and made some preparation for it without delay. But another work, which the Church was pleased to ask of me, interfered, (the editing of a Standard Prayer Book,) and it was not until this last winter, that I could devote myself to labors, which it was my intention to have begun a year sooner. Nor was I able to complete those labors, as soon as was expected of me. The original letters of 1835 were less used, than it was presumed they would be, the work swelled under my hand, and has become, a large portion of it, entirely new.

I was the more willing, perhaps, that it should be mainly new, as the temper of it, in its first form, was so much complained of. Probably, many will think it sharp enough now; but they may be assured it is easier, vastly easier, to be sharp than to be otherwise, in reviewing the sharpest and most unflagging of all fault-finders—a full-blooded Puritan. Such an one seems never so much at home, as when he is whetting his knife or dissecting; and to contemplate him disarmed requires serious effort. The candid among my brethren will therefore give me credit for moderation, rather than tax me with severity. As to "those without," I must, of course, expect no quarter, for rousing facts from a sleep, which they fain hoped to make eternal. So I must look to posterity for justice, and bide my time.

It was necessary, probably, that *some one* should bring these facts into open view; and if I am to be victimized for thus doing, be it so. My FACTS will not be extinguished, if I myself am rhetorically crucified.

Non omnis moriar; multaque pars mei
Vitabit Libitinam.

I close all I have to say in this connexion, with a reference to a remark of the late late Dr. Dwight of Yale College. In his Letters on New England, to put an end to the complaints of foreigners about persecutions inflicted by Puritans, he says, "An Englishman, certainly, must, if he look into the ecclesiastical annals of his own country, be forever silent on the subject." (Travels, i. pp. 163, 164.) If this logic is good, then when a Puritan looks into the ecclesiastical annals of *his* predecessors, he must be as silent also. Dr. Dwight has settled this point from his presidential chair, (a throne if it were in England,) and the criminations of Plymouth Rock orators are at an end, "forever."

I have but a word more to offer, and that respects the execution of my work. The nature of the argument (*one* in its aim, but *numerous* in its applications) required me to go over the same ground, again and again. If, then, sentiments or authorities are occasionally repeated, it is hoped an excuse will be found for me, in the necessity of the case—in the importance of helping dull memories by iterations—and in the example of Puritan orators, etc., who have repeated the same things, systematically, for some two hundred years.

New Rochelle, N. Y., July 9, 1845.

LETTER I.

To the Bishops and Clergy, who have urged me to my present undertaking.

FATHERS AND BRETHREN:—Agreeably to the plan which I have marked out for myself, this first letter will be, almost entirely, an exact reprint of the first letter on the Puritans, addressed to "The Churchman" in January 1835. I consider it important to give this letter in full, as well because it is a bird's-eye view of the whole subject, as because it shows the provocation under which I at first acted. That letter was designed to be all I might write; but a fresh and bitterer provocation induced me to continue writing. I accordingly commenced anew, but with abundant references to books and documents, to show that I did not mean to deal in unsupported allegations; and I was not aware that I was under the influence of an angry temper; for I am quite sure, Puritan history has made me smile twenty times, where it has made me scowl once: if, indeed, I am amenable to the charge of scowling, in any just degree whatever. Nevertheless, I was informed, to my profound astonishment, that I was considered quite ferocious; and, at Andover, pronounced to be (after the fashion of old indictments,) under the direct instigation of the devil. And when so told I smiled again; for, unconscious of any malice, I thought the sting of my papers lay in my facts; and especially in my arranging those facts under a line of poetry, taken from *a Puritan himself*, and which he would fain have applied to Churchmen, or to dissenters from a Puritan establishment. The line—"Old wounds need vinegar as well as oil"—is doubtless well remembered; but perhaps it is not as well remembered, that when I was informed of its offensiveness, I struck it out, and never intruded it again.

But I will not dwell on these matters, and postpone what is far more important. They have been introduced solely to show, that when I wrote before, I was not under the influence of that aggressive hostility to Puritanism, which many imputed to me, and that I am not under it still. I wrote, because constrained to do it in defence of our Church; and take up my pen again, not self-prompted, but at your urgent request, because you assure me the Church may be benefited by my humble advocacy. I regret the necessity which requires us, in support of our own cause, to tell plain and unwelcome truths concerning our opponents; but, relying on your judgment in the case, shall proceed to my task. One thing those opponents most certainly must admit, viz: that I have been in no hurry to repeat the disagreeable statements I once made; or to repeat them in a more durable form than that of a fugitive newspaper. It is now more than ten years, since I wrote what here follows.

[The letter here alluded to is omitted, having been already published in the Churchman.]

Such was the beginning of my observations on the Puritans, at the date given above; and, with this, it was fully intended my labors, in the defence of our Church against modern assailants, should rest. But, (if I may repeat a little, to be very explicitly understood,) my ink was scarcely dry, when my resolution was put to an acute trial by another pamphlet, far more virulent than its predecessor; which I described, at the time, in language of little reserve, but which, as some thought it too caustic, shall not be reiterated. Feeling challenged to meet the issue I had contemplated, but earnestly hoped to escape, I commenced again, and wrote for "The Churchman" (published then, as it still is, in New York,) a series of articles, which drew down upon my name a shower of scorching execrations, that might well have withered a stronger resolution than I ever could boast of. But, luckily for myself, I was in retirement, and knew extremely little of what was said by friend or foe. I heard of the storm after it had passed, and with amazement; for I did not imagine that, in this enlightened and liberal age, *facts* (and my columns were studded with references) could alarm any one. Yet so it was; and so thoroughly was I possessed with the idea that I had acquired a most unblessed celebrity, that, though urged and urged again to put my articles into a permanent form, I steadily refused. Churchmen have so often assured me that I have erred, and such a list of names is at last sent to induce me to yield my determination, that I have acquiesced. And I have done so with a firm belief, that the virulence of past days has not abated. Never have American Episcopalians known more fiery trials, under the assaults of adversaries, than during the last few years. And these assaults threaten, like Nebuchadnezzar's furnace, to be seven times hotter. For example, could any thing, in the compass of the human imagination, picture our Church in a more woeful, reprobate condition, than the last New Englander, (Oct. 1844, p. 526,) which portrays it as on the eve of becoming "a sacramental way to hell!"* If in such circumstances, then, some of that plainness of speech and open array of fact, which was deemed so unnecessary in 1835, be again attempted, upon the heads of those who have provoked it let the blame fall.

My plan, in the letters that may follow, will be to give a brief outline of the origin and aim of Puritanism in England, with some developments of its temper and treatment; then to pursue its history in New England, more in detail, as was before done. For the accomplishment of my work, I shall rely much upon the letters addressed to "The Churchman;" though I shall not quote them as I have the first, and shall endeavor to have less "vinegar" in my ink, than I was supposed to use previously, however the sharpness of the times might justify its employment.

GERTRUDE; *A Tale. By the author of Amy Herbert. Edited by the Rev.* W. SEWELL. New York: D. Appleton & Co.

This is a tale of simple material but exquisite workmanship. We have read it with interest and laid it down with the consciousness that it was something to profit by, and now take up our pen to point out briefly a few leading thoughts connected with it.

The author, as an artist, we do not rank very high. And this of course for the reason that in "Gertrude" there is not so much room for evincing her creative powers. But what we are allowed to see gives an idea of much that is rare and vigorous left behind and undisplayed. The plot hardly deserves the name: it is but a well-chosen instance of a common catastrophe, ruined fortune resulting from a wish to maintain a false position in society. But in that it is an every-day affair which has been chosen is shown the author's delicate adaptation of means to an end. Nothing but such a case would at all answer when the teaching was to be of daily duty and social intercourse. It is in the delineation of characters, however, that one is most struck with the *finish* of the author's inventive powers. They are very clearly marked, never running into each other, never repeating one another. Each keeps closely its identity throughout. They are numerous too, but it produces no confusion; they are grouped in all natural and easy relations, but on closing the book we can trace no feeling of hesitation in regard to any one sentiment or speech. It belongs to a particular person, it cannot be associated with another. And as the lines of demarcation are deep and boldly cut, so are they often delicate, mere hair-strokes. The author has no need of the common gross resorts of some delineators of character; she avails herself of actual but ordinary features, and seems to have no conception of the use of caricature, grotesque positions, or personal singularities. Her faintest lines arrest our progress, there is a nameless difficulty of crossing them, and we find that they are of the last importance in accurately marking out the whole. It is in little things that a separation is often manifest between minds in general alike: systems, which from their magnitude defy our comprehension are respectively understood in some *minutiæ* of their working. In introducing us to the subtlest distinctions of character we give the author of "Gertrude" all praise.

Let so much be said of the outward, which is not of course what gives this or any book a substantial worth. It is what is at the bottom of the whole, what is the truth, the spirit which informs the body so well compacted and delicately shaded, what is the lesson taught, and what the capacities of the teacher. Here, where so many are found wanting not always in will but in ability to inculcate something corresponding to the official dress they assume, we place the value of this "Gertrude." The lesson which it teaches is of great importance to every one for it concerns man socially; and, though not unfamiliar, yet we fear little considered in all its bearings. It may be thus expressed:

Do thy duty in that state of life to which it has pleased GOD to call thee; do thy duty by all in contact with whom it has pleased GOD to place thee; do it by them first of all, unweariedly, humbly, as a duty not a deprivation; in extending the sphere of action, do it from this centre and let not any more inviting because seemingly wider tract of usefulness for a moment tempt thee from the field which GOD has appointed thee to dress and keep. That GOD, by means of parents and early instruction, gives us particular means of working, as well as by birth a place to which our labors are bound, is hardly to be denied. But there is more or less practical disregard of the obligation we fear. There are many who are so occupied with exciting and open good works that the daily claims of family, kindred, and neighborhood, are but imperfectly recognized. But we are not to teach, our task is merely to inquire what the book before us teaches. The duty of such labor as recognizes first the claims of those immediate connexions which Providence forms for us, is the main idea. Then how it is to be done and why, its secure advantages, and the evil of letting the principle go for the vain hope of a more distant and self-flattering sphere of labor, are faithfully and minutely illustrated in the conduct of two sisters respectively. The dangers into which enthusiastic natures are apt to run, of choosing presumptuously their own tasks, need no further correction than will be found in the sad mistakes of Edith. But for particular illustrations of the one leading and the many accessory ideas of the work we have no time. They will be best made by the reader.

We admire the subdued temper, the evident self-watchfulness of the author. It is that of a Christian long exercised in the school of self-denial and humility, conscious that for the thoughts of the heart as well as for words and deeds an account must be rendered. As displayed on the pages of the work it is a heart conscious of weakness and a will watchful of the slightest shadow. A Christian spirit, whose scrupulousness as to the most ordinary motives and feelings can have been caused only by diligent and systematic self-examination. Clearly the author was in many places but revealing the secret of her own heart-struggles and hard-won triumph.

"Gertrude" we doubt not is from the pen of one of sound Church principles, though *we* judge merely from certain very faint indications, and these not at all external. But we like it all the better for being so framed that ninety-nine in a hundred will read it without noting these signs. They must feel the earnestness of the life it commends, they must find matter for serious thought in its warnings and examples. If so what difference whence it came? Should its readers derive from it any good impressions of the school with which some may connect it, it will be after all but a secondary, nay a vastly lower advantage. To woman in all her relations we commend its perusal. N.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING.—Three new numbers of this very neat series have been published since we last noticed it, but press of matter will prevent any critical examination of them at present. The established reputation of the volumes among admirers of modern English literature is such, however, as to render criticism presumptuous. "Genius and Character of Burns," and "Essays of Elia," in two parts, are the titles of the three now before us. The series has reached its 23d number, and we doubt not is a favorite with the lovers of fugitive literature.

"MY UNCLE HOBSON AND I; *or Slashes at Life with a free Broad-Axe, by* PASCAL JONES."

Is the title of a work issued by the Messrs. Appleton. It is called on the cover "An Interesting American Work."

From the same publishers we have received "RUDIMENTAL LESSONS IN MUSIC, BY J. F. WARNER." It purports to be a compend of primary instruction both in the vocal and instrumental branches of the art, and being furnished with questions on the text strikes us as not unlikely to be of aid to teachers.

"THE MUSICAL SPELLING BOOK, BY E. IVES, JR." (Paine & Burgess, 62 John st.)

Is a second work of the same nature but on a quite different plan. Besides the rudimental parts there are given many "recreations," such as songs and glees, both words and music by eminent masters.

"THE AMERICAN SHEPHERD, BY L. A. MORRELL."

An octavo of nearly 500 pages, treating of "Sheep, their breeds, management and diseases," has been published by the Harpers.

CLASSICAL ANTIQUITIES; *or a Compendium of Roman and Grecian Antiquities, with a sketch of Ancient Mythology. By* JOSEPH SALKELD. A. V. Blake, New York.

The title of this work (which by the way we have omitted for some time to notice) will explain its object. Mr. Salkeld seems to have aimed chiefly at providing a brief summary of what is contained in larger works on these subjects. We doubt not but he has faithfully consulted the authorities at his disposal.

CHILLON: *A Tale of the Great Reformation of the Sixteenth Century. By* JANE LOUISA WILLIAMS. Philadelphia: George & Wayne.

The ideal of sentimental ultra-Protestantism.

THE CHURCHMAN'S LIBRARY for September continues the "Life and Pontificate of Gregory VII, by John William Bowden, M. A." We can highly recommend this "Library" to the favorable notice of Churchmen.

(*a*) Regeneration stated and explained, p. 19. (*b*) Ib. p. 21. (*c*) Ib. p. 23. (*d*) Ib. p. 23.

* This is an echo, like many such things, of the style of an earlier day. Bogue and Bennett represent the Puritans as flying from a false and superstitious religion with impositions on conscience—the greatest evil on this side hell.—Hist. of Dissenters, ii. 427. One of the fashionable Puritan ways, in old times, to describe the Church of England, was to say, that she was "Anti-Christian, yea, of the Devil,"—Edwards' Grangraena, pt. i. page 25. Or see Edwards quoted in Note 29.

"GOODRICH'S NATIONAL GEOGRAPHY" (Huntington & Savage, 216 Pearl street,) is on a plan new to us. The usual geography and atlas are here comprised in one thin quarto, profusely and well enough illustrated with wood-cuts.

Harpers' Bible, Nos. 36 and 37, *MacGeoghean's* "History of Ireland," (Sadlier's edition,) Part 7, *Cyclopaedia of Practical Receipts*, (Appletons) No. 3, and Littell's *Living Age*, Nos. 68–70, are received.

Our English papers received by the Britannia are, now that Parliament has been prorogued, and the Queen is abroad, occupied with the documents of the one and accounts of the progress of the other. In the dearth of home news they speculate on feasible ways of supplying home wants, and several columns of *The English Churchman* are devoted to *the* want of all, that of a speedy increase in the numbers of the clergy. Four thousand it is thought could find immediately large fields of labor, and earnest wishes are expressed that present restrictions may be removed, and an equally orthodox, if not so *highly connected*, clergy be trained from among the middle classes and sent to the worse than heathen of manufacturing towns. To this end it is urged that the foundation of new colleges, which shall be on a much more economical scale than the Universities, and more limited to theological teaching, will be found indispensable. Incidentally we find mentioned the necessary expenses of University education: they amount to about 70*l*. at Durham and the two chief Universities,—*on paper*, in point of fact, it is said that hardly any can maintain a son at Oxford short of 150*l*. per annum. We should be glad, if it were possible to copy some of the articles in question, for they show that an active spirit and one alive to the wants of the age, is working in the English Church, but we shall not be able.

A most flagrant instance of clerical immorality has just come to light. It is that of a priest in habits of criminal intimacy with a married woman, and that woman his own daughter. The facts of the case were brought out in course of a trial resorted to by the injured husband and son-in-law—the jury returning a verdict of 3000*l*. damages. But as the defendant was already in prison for 14,000*l*. at the suit of the same plantiff, (which sum is the fortune of the wife and daughter, squandered by her father in London extravagances in less than two years,) there is no real punishment yet inflicted for these unnatural offences. And we see it stated that in the present condition of the laws none can be. How far this is true we know not, but the following is from *The Times*, a very high authority:—

The state of the common law is such that it has no punishment whatever for the rev. delinquent. The Ecclesiastical Court may indeed visit him with its censure, and the Bishop may deprive him of his living; but this halting and ineffectual castigation, this *pede pœna claudo*, which would be a most inadequate retribution for so enormous an offence is in the present instance peculiarly powerless, for the defendant's income is already due as reparation for his robbery of the fortune of his daughter and his victim: cutting off his church income merely prevents his paying his debt and his damages, whilst as for silencing him his ecclesiastical function needs no Episcopal edict to bring it to a close, for sure we are that no congregation in England would endure his further pollution of the pulpit; damages he cannot pay. Thus there is little short of legal impunity for this spoiler of his child—this ruiner of her purse and person—this destroyer of her body and soul. The law has provided no prosecutor for the reverend seducer.

It was the excuse of the ancient Grecian legislator, when it was pointed out that in his code there was no provision for the punishment of parricides, that he did not think so great a crime would ever be committed. If the lawgiver meant more than a neat saying he certainly lived in what Bacon calls the "youth of the world." Experience has taught us that there is no crime possible to be committed in the nature of things that is not sure to be committed in the course of time. If adultery is but too common, incest is rare; the union of the two rare indeed; but when we find added to the incestuous adulterer the clerical character, we hope and we trust that the combination is without precedent. The collection of *causes celebres* affords no parallel.

And yet except the inadequate and tardy punishments of the Ecclesiastical Court, none are affixed to this offence. It is left to be treated as a civil injury to an individual. The outraged and wronged son-in-law has not even the option of prosecuting at law as he would have for a libel; he must be content with causing a fine, under the denomination of damages to be imposed on one who has inflicted the wrong not upon him only, but upon society as well.

But according to *The English Churchman* it is doubtful whether even the slight rebuke of his crime above hinted at can be given the delinquent. "Will the offender be allowed to plead the 'statute of limitations'—the 'two years' of the Church Discipline Act? We have our suspicions that the action has been so ingeniously timed, that the defendant cannot, under that Act, be deprived of his living, and thus his income will be available for the payment of the damages." And so by virtue of an Act of Parliament the spiritual charge of a large population is in the hands of a man found guilty of incest and adultery, and so is to remain. In the case of Herbert Marsh we expressed our sympathy with those who called for a prompt display of inherent Episcopal authority in disregard of any human enactment, and in defiance of all pains and penalties, and at the risk of another rebuke for so doing, we repeat it in this case, and must say that unless the English Church can exert some wholesome discipline and free herself from the charge of winking at such enormities, no blessing can be expected on the zeal of her children.

THE BISHOP OF EXETER'S CHARGE.—At the visitation lately held at Plymouth, the Bishop of Exeter introduced into his charge one or two points not adverted to in that which we have already published. In urging the necessity of unity of faith among the clergy, he alluded to the case of the Rev. Mr. Capes, who had himself told them that he had been driven by the diversity of teaching which unhappily pervaded their Church to seek refuge in the Church of Rome. He referred to a bill which had very recently been introduced into Parliament, for the purpose of repealing the Church Discipline Act. It was a measure in which not only the Church at large, but every individual clergyman was deeply interested. It appeared to destroy all the most salutary parts of the recent statute, which it would repeal, and to remedy not one of its defects. It extinguished all spiritual jurisdiction over spiritual offences of the clergy, and transferred it to the Court of Arches. For instance, it put an end to the power which the bishops had of doing justice between parties by consent, and thus lessening the expense and mitigating the severity of the law. On the other hand it reenacted the novel provision screening from punishment all offences of three years standing. This was a provision unknown in common law or canon law. The measure left the ordinances and the doctrines of the Church to be decided on in the last instance by the judicial committee of the House of Lords. The only bishop who could sit with the three law lords was ninety years old, and yet, if a case lately brought into the Court of Arches had been proceeded with, they would have had to declare what was the doctrine of the Church as opposed to the Romish Church. The majority, too, ruled the opinion. It was gratifying to know, however, though the measure was introduced by a distinguished bishop, he did so ministerially, he was not at all committed to the measure. He recommended the clergy to exercise their most mature judgment on the measure, and doubtless, their opinion of it would have its effect on the Legislature, if it were in accordance with that of the Church at large. In enforcing the claims of the Society for promoting Christian Knowledge, he mentioned that a complaint had been made that it stood relatively to another society to great disadvantage in this diocese. The society had not permitted its sectaries to preach in the diocese in deference to a suggestion of his—it was merely a suggestion, for he did not wish it to be taken as a command. He would only add that there had been one or two exceptions to that suggestion, but as he had reason to think that it would not be imitated on any other occasion, therefore he did not regard it as worth any other notice.

BROWNISM.—*Scottish Church.*—The secession in this Church goes on increasing. At a meeting of the subscribers to the Nairn Episcopal Chapel, held on the 16th July, the following resolution was adopted:—

"That although the originators, most of whom, as a large majority of the subscribers, are members or adherents of the Church of England, were disposed to act in concert with the Scottish Episcopate, while ignorant of the principles which recent events—particularly the cases of Sir William Dunbar, Mr. Drummond, and Mr. Miles—have disclosed, they never contemplated amalgamation with, or subjection to, that body; and resolve that it be a standing and irreversible rule of the Nairn Protestant Episcopal Chapel, that it shall never be conjoined with the Scottish Episcopate, but shall always be maintained in the closest possible connexion with the Church of England in constitution, worship, doctrine, and discipline."

It is a striking fact connected with this Church, that although few years since English Episcopalian Chapels in Scotland had dwindled away to the solitary one of St. Peter's Montrose, yet that now, in consequence of the sterling doctrines recently promulgated by the individual bishops of the Scottish Episcopal Church, there have sprung up English chapels in Edinburgh, Glasgow, Perth, Montrose, Aberdeen, Huntly, and Nairn: and that the body have assumed an importance which it never attained to in its previous history, being now regularly organized and represented at an annual conference, composed of deputations of the clergy and laity of the respective congregations.—*Montrose Review.*

SWITZERLAND.—The Swiss Diet assembled at Zurich on the 4th, and rejected the motion of Argovia for expelling the Jesuits by a majority of twelve to ten. The question will be again brought forward next session.

Upon the state of Switzerland the *Journal des Debats* publishes the following letter from Zurich, dated the 10th inst:—"Yesterday the Deputies of Berne left Zurich precipitately. The cause of their departure is no mystery. To-day the district committees of the famous democratic league are to meet at Berne. The event is of a nature to inspire the Government of this canton with alarm. Whilst the popular league is deliberating at Berne, the committee of the free companies has met at Zoffinguen, a small town in the Canton of Argovia, on the frontiers of Lucerne, which they have made their head quarters, and whence they started upon their memorable expedition. MM. Steiger and Rochenstein are at Zoffinguen. It is on this day likewise that the canton of Vaud is called to vote upon the new constitution, concocted by M. Drucy and his colleagues. You perceive, therefore, that one-half of Switzerland is at this moment in a state of great excitement."

Upon this subject the Paris correspondent of *The Times* writes:—Very serious events are imminent in Switzerland. Never was there more extraordinary fatuity or gullibility than the 'Liberals,' about to plunge their country in civil war have been guilty of. The truly well informed admit that 'the Catholic clergy of Switzerland, who had been always distinguished for patriotism and liberality, have become changed since the introduction of the Jesuits into the cantons; but the noise made about that order, and the importance attached to their residence in the republic, are sadly misplaced.'" Our Lucerne letters state, that accounts from Rome very positively, though not very politely, deny the statements of the French authorities and journals, that the Papal Government had *per se* made any concession on the subject of the Jesuits to France.

GERMANY.—*Religious Riots in Germany.*—The following letter from Halberstadt furnishes further particulars relating to the preaching of Abbe Ronge:

"HALBERSTADT, Aug. 10.

"On Wednesday afternoon Abbe Ronge, who has numerous partisans in this place, delivered his first sermon at Halberstadt, in the open air, and in the yard of the cathedral, before several thousand persons of every age and sex.

"As soon as he had pronounced the last words of his sermon, which were these,—'Yes, brethren, Rome ought to fall, and she will fall!' a rustling noise was heard among the portion of the audience nearest the pulpit, when a salesman, well known for the fervor of his religious belief, rushed forward after Abbe Ronge, who had just left the pulpit, and endeavored to throw a stone at him. The persons who were near this fanatic held him back and prevented him realizing his culpable intention; but at the same instant a young man struck, with a heavy stick, a violent blow upon the back of Abbe Ronge, who immediately fell on the ground. The Abbe got up and ran away, but soon afterwards was further ill-treated by several other men; and it was only with great difficulty, and through the protection afforded him by a great number of his friends, that he succeeded in gaining the hotel he lodged at.

"Some moments after, a crowd of his partisans walked through the streets of the town, and threw stones at the windows of the houses they thought to be inhabited by Roman Catholics. The police put all their agents on foot to appease the tumult, but their efforts were useless; the rioters breathed only rage and vengeance. The military were called out, some detachments of infantry and cavalry appeared, and after having ordered the rebels to retire, which was not obeyed, the troops charged them and blood flowed in abundance. The German Catholics went in crowds to the Rue de la Digue, where dwelt the salesman who had endeavored to throw a stone at Abbe Ronge; they barricaded themselves in this narrow street, and demolished from top to bottom the house of this individual. It was only then they separated, and that tranquillity was re-established in Halberstadt.

"The number of the killed and wounded is not at present known; that of the persons arrested is upwards of 150. The Royal Court of Magdeburg has instituted an inquiry into the affair, and will judge it when the inquiry has terminated.

LEIPSIC, August 13.—Blood flows within the walls of our city. Around us are dead and wounded, who have fallen a sacrifice to the balls of the military.

Yesterday Prince John came here to review our Civic Guards. He had already been very coolly received at Chemniz, and even here opinion was early put forth against him. The reason of this was understood to be the report circulated respecting his reserve and reluctance to the establishment of the German Catholic community, which probably was the more readily adopted on account of the dissatisfaction which his conduct in the late Diet has occasioned. He has sent his son, too, to another university, a step which is by no means liked here; and, finally, an unfavorable influence is ascribed to him as the minister of worship. The opinion hereby produced was made manifest yesterday noon on the exercise ground by repeated huzzas for Ronge, and in spite of calls made by the Commandant Haase, scarcely 50 voices gave *vivats* for the Prince. Many arrests speedily followed.

Though the excitement was very great, people did not suppose that the worst was yet to come. About 9 o'clock a great multitude assembled in Warhorse-place, in front of the Prussian Hotel, where the Prince usually alights. The tattoo was loudly beat, and the people as loudly expressed their opinions. The crowd in front of the hotel on the appearance of the Prince at the balcony gave three loud shouts for Ronge, and the favorite songs of the Catholic reformers were sung.

The attitude of the mob was extremely vehement. The tumult continued, and all the windows in the Prince's Hotel were broken. The party of military here, amounting to only 200 men, came out at 10 o'clock. When they came to War-horse-place the square was speedily cleared, but the masses continued in the adjoining streets. The people began to separate; but though they were thrice summoned to disperse by the military, the dispersion could not very speedily take place. Five rounds of musketry were fired, when nine were killed and ten severely wounded, besides numbers who were slightly by the cross firing from the hotel. The commandant was Colonel Stismilch. Persons attracted to the spot by curiosity suffered most while they were endeavoring to disperse. The promenading places were now pretty quiet. The excitement, however, was not suppressed, but rather strengthened. The masses collected themselves in the city and on the promenades about War-horse-place. The cries of rage were frightful. At last the Prince ordered the Civic Guard to be called out; and at half past 11 the "appeal" was beat. Had this been done at first, the tumult would have been kept down, and we should not have had so many human lives to lament. The Civic Guard had now to disperse the multitude; but they would only do it on the condition that the military should be withdrawn. This was not conceded, and therefore the whole of their commanders left their posts and went home.

It is not possible to get a correct picture of the frightful excitement which had seized upon the minds of all men. No one ventured, or knew how it was possible, to make any defence for what had happened, and violent speeches were heard on every side, loudly uttered without any fear. It may be easily conceived that the person of the Prince and his hitherto proceedings were not at all spared. The people spoke to each other of the steps which they thought necessary, and which they felt it to be their duty not to neglect.

This day a meeting of students is to take place before 12 o'clock. There is every reason to fear what may occur this evening, for artillery is already brought from Dresden.

Among the dead are two students, two police officers, and, according to report, Dr. B—, professor of medicine, and a number of well-known respectable citizens.

We just learn that the students, armed with cudgels, are assembling, and that the outer gate of the city is occupied by a strong division of the Civic Guard.—*Church Chronicle.*

THE JESUITS.—"Within the last few days," says the *Universal German Gazette*, "ten extensive domains have been purchased in the Grand Duchy of Posen, and there is every reason to imagine that these acquisitions have been made for the Jesuits. It is well known that Father Roothan has been at Plock.

Prophesyings.

Every one has heard of the 'Prophesyings' which were set on foot, and patronized by some of the Bishops in Queen Elizabeth's reign, until their ill-consequences were discovered; in this dialogue Pasquil gives an account of one, at which he says he was present, at Ashford in Kent. We extract this as curious from a contemporary, and probably not exaggerated. 'I went thither,' he says, 'with a student of Cambridge, and comming in the habite of schollers, we pressed somewhat boldly into their companie to dine with them, assuring ourselues to finde some new service at theyr table. When the dinner was doone, one of them read a chapter, every man keeping his place still. The chapter was, the 1 Cor. 3; which being read, the reader began first to vtter his conceit upon the text, in short notes, then it came to his next neighbor's course, and so in order, glosses went a begging, and expositions ranne a pace through the table, till they came to me, whom they desired to open my mouth among the rest. I vtterly refused to vndertake the taske, notwithstanding, I was so wonderfully vrged, that I coulde not any way shift them off, and somewhat I spake among them. When I came to the ende of my cariere, my companion was requested to pricke in for company with his freendes. I needed no minstrill to make me merrie, my hart tickled of it selfe, when it came to his turn, because I knew him to be a gentleman well studied in Philosophie, but he had not yet medled with Diuinitie. He chose the thirteenth verse of the chapter to discourse vpon, where the Apostle saith, Euery mans worke shall be tryed by fire. But to see how brauely hee trotted ouer all the meteors bredde in the highest region of the ayre, to see how louingly hee made the sence of the Apostle, and *Ovid's* fiction of *Phaeton's* firing of the world to kisse before they parted, and then how souldier-like hee made an ende of his manage with a double rest, was sport enough for vs to beguile the way, as we travailed backe againe from thence to Canterburie. I have brought many a propper note out of that meeting, for euery mans spirit at the table had two bowts with the Apostle before hee left him, and one whilst another spake, had a breathing time giuen him to whisper with the Holy Ghost, to know what should be put into his head to vtter, against it came about to his course againe.'—*Return of Pasquil, sign. C. ij.*

We have the more readily selected this description of one of the famous 'Exercises,' as they were also called, because it does not appear that while the author was present there was any attempt at those treasonable and forbidden discussions in which the members very frequently engaged, and managed, by some twist or other, to drive their subject into. Here we have a plain account of what the Exercise was, as recommended by Parkhurst or Grindal; and we do not think that it differed much from some meetings in modern days, (under other names,) at which we have been present ourselves—dull, stale, and unprofitable—an opening for the display of the commonest information, and for the indulgence of an aptitude to talk; an opportunity which, if the members are agreed upon the point before them, is worse than useless; if they are divided, is almost certain to lead to personal recrimination and to quarrels; a disputation without a moderator, whose authority is recognised for an instant, when interference becomes really necessary, and where the vain and the pretending claim an unjust superiority, which the less assuming, though they refuse to own it, cannot resist.—*Christian Remembrancer.*

CONSECRATION OF THE BISHOP ELECT OF PENNSYLVANIA.—This morning at an early hour, the members of the Episcopal Church in this city wended their way toward Christ Church, in the hope of gaining admission to the interesting and imposing ceremony of consecrating the Rev. Dr. Alonzo Potter, of Albany, Bishop of the Diocese of Pennsylvania.

The interesting proceedings were commenced by the choir singing the anthem, "The Lord is in his Holy Temple."

The Rev. Dr. Bull then read the morning prayer, after which the "*Venite exultemus*" was sung, followed by the tenth selection from the 96th Psalm. Next followed the "*Gloria in excelsis*," which was succeeded by the reading of the 60th chapter of Isaiah, by Rev. Dr. Bowman, as the first Lesson; then the *Te Deum laudamus* was read and responded to; and after the second Lesson from the tenth chapter of Hebrews had been read, was sung the *Benedictus*, which was followed by the creed, and the remainder of the morning service was read by the Rev. Dr. Bull.

The ante-Communion service was read by the Presiding Bishop, assisted by Bishop Freeman who read the Epistle, and by Bishop M'Coskry, who read the Gospel.

The sermon was preached by the Rt. Rev. Bishop Hopkins, of Vermont. After the closing of the sermon, the Bishop elect was presented to the Presiding Bishop by Bishops Brownell, of Connecticut, and Doane of New Jersey. The Litany was read by Bishop Lee.

That being gone through the Presiding Bishop propounded the usual interrogatories to the Bishop elect, who promptly and unhesitatingly answered them.

Then was said the *Veni Creator Spiritus*—the presiding Bishop and all the Bishops present uniting in the imposition of hands. After the Communion had been administered, the audience shortly separated.—*Correspondence Com. Adv.*

ORDINATION.—On the 14th Sunday after Trinity, Aug. 24th, at an ordination held in Rosse Chapel, the Right Rev. Bishop McIlvaine admitted to the holy Order of Priests, the Rev. Alexander McLeod, M. D., late minister of St. Philip's, Circleville, and Joash Rice Taylor, A. M., to the holy Order of Deacons. The sermon for the occasion was preached by the Bishop from 2 Tim. 1st and 2d verses, the candidate for priest's orders being presented by the Rev. N. Badger—for deacons' orders, by the Rev. A. Blake.—*Banner.*

CROSTHWAITE CHURCH, KESWICK, one of the most ancient in the kingdom, has been repaired and almost rebuilt, by the liberality of James Stranger, Esq., of Lairthwaite, who has expended upon the pious work at least £4000.

Clerical Changes.

The Rev. Joseph Ransom having resigned the parish of Immanuel Church, Norwich, Chenango co., and accepted a call to that of St. Timothy's, Westford, Otsego county, in this Diocese, requests all letters and papers to be directed to him accordingly.

The Rev. Alfred B. Beach, (Deacon,) officiating in Christ Church, Cooperstown, Otsego co., requests all letters and papers for him to be directed accordingly.

The Rev. Ovid A. Kinsolving having removed to Clarksburg, Harrison co., Virginia, desires his letters and papers to be directed to that place.

☞ We are requested to state that the Rev. Richard Cox will preach on Sunday evening, 28th inst., at the "Anglo-American Free Church," No. 406 Broadway.

We were present at a performance of "the Seven Sleepers," by an association of musical amateurs, on Thursday evening of last week, and take this opportunity of expressing our high gratification with it. The choruses were uncommonly well sustained, and the solos, though perhaps here and there liable to a searching criticism, were on the whole very creditable. The entire performance gave great delight to a numerous audience. We have no fear that this new association will at all interfere with the representations customarily given by the Sacred Music Society; on the contrary, we are glad to think that there is enough musical taste in the city to encourage an increase in the representations of productions of so high and wholesome a character. Beethoven's great work, "The Mount of Olives," is to be brought out early in October under the same auspices. Other new and choice works will succeed.—*Com.*

DIED, at Shrewsbury, N. J., on 12th inst., JOSEPH VOORHEES, Esq., in the 78th year of his age.

By the death of this servant of God, a void is made in a holy household—a seat in the public congregation which we have long been accustomed to look upon reverently is vacated forever;—there is a blank in the records where for half a century a name has shone that embodied all we conceive of integrity—of sound intelligence—of fidelity to all trusts—of Christian benevolence—of enlightened and consistent Churchmanship—all that we conceive to abide in the words father, neighbor, friend, counsellor, citizen, and Churchman, abode in him. For more than 56 years he filled a seat in the Vestry of the Church, and for the greater part of the time was its Senior Warden, and nearly that time represented the parish to the Diocesan Convention, where his subdued manners and sound judgment commanded and received universal respect. Our sympathies are due to his relatives and to the afflicted rector, and to the members of the parish. Few know the pangs which rend a clergyman's bosom when those fall who held up his hands when interceding for the blessings of his flock—on whom he leaned when ready to sink under the peculiar troubles and trials that visit those who must bear the vessels of the Lord.

The bright example of self-denying trust exhibited to the last by this servant of Christ will long be remembered and venerated. He has gone to realize the hope he so fully rested upon.

"Let me die the death of the righteous and let my last end be like his."—*Communicated.*

Married.

On the 22d inst., in the Presbyterian Church, University Place, by the Rev. Dr. Phillips, Capt. JAMES PEDERSON to PHOEBE, daughter of Geo C. Thorburn—all of this city.

Died.

On the 18th ult, at his residence in the Diocese of Illinois, the Rev. WILLIAM DOUGLASS.

Calendar.

September.

28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

October.

5. Twentieth Sunday after Trinity.
12. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 93 Ninth avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st.
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 281 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D, Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. ——, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Education for the Ministry.

Several Free Scholarships (without stipend) are now vacant, in the gift of the Society for Promoting Religion and Learning, in the following Colleges and Schools, viz:—

Geneva College; Trinity College; Union College; Columbia College Grammar School; Trinity School, New York.

Applicants for the same, will address the subscriber personally or by letter, with satisfactory testimonials from their Rector and Teachers, at No. 8, Columbia College.

JOHN MCVICKAR,
Chairman of Ed. Com.

Sept. 27—3t

Notices.

☞ The Rev. Dr. WHITEHOUSE, Rector of St. Thomas's Church, will preach in the Protestant Episcopal FREE Church of the Holy Evangelists in Vandewater street, next Sunday evening, 28th inst. Service will commence at 7½ o'clock.

The collection to be taken up will be the first Quarterly Collection since organizing into a Free Parish Church; those friendly to sustaining Free Parish Churches it is hoped will attend and contribute their aid.

NOTICE is hereby given, that with the leave of Providence, the Corner Stone of the new edifice for "the Church of St. John, the Evangelist," in the town of Stockport, Columbia co., New York, will be laid with appropriate solemnities, on Wednesday, A. M., Oct. 1st, at 11 o'clock. ☞ The Clergy generally are respectfully invited to attend in their robes of office.

HENRY TOWNSEND, Rector.

Stockport, Sept. 23, 1845.

GRACE CHURCH.—The congregation of Grace Church will meet for Divine worship on Sunday, the 28th inst., in the Lecture Room of the Stuyvesant Institute, No. 659 Broadway, at the hours of 10½ o'clock, A. M., and 3½ o'clock, P. M. Sept. 27.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3½ P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

ST. GEORGE'S CHURCH, BEEKMAN STREET.—This church will be closed in the afternoon of the FIRST Sunday in every month, and opened for divine service in the evening. Service to commence at 7½ o'clock.

There will be a lecture in the church, preparatory to the Communion, on the Friday evening before the first Sunday in every month, at 7½ o'clock.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
21 First Avenue.

June, 1845.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 17th of September the Treasurer has received the following contributions:

From St Mark's ch, Bridgewater, Ct, per Rev W Atwell, $3 61; through Charles Seymour, Esq, Treasurer of W N Y, St James's ch, Hammondsport, $4; Zion ch, Rome, $5 70; Grace ch, Lockport, $5; donation, $3; Trinity ch, Camden, $3; Trinity ch, Geneva, $13; a communicant of do, $3; Ladies' Society of Zion ch, Pierrepont Manor, $9; Trinity ch, Lowville, $3; Grace ch, Utica, $21 81; St Paul's ch, Oxford, $9; Grace ch, Waterville, $2; St Mark's ch, Leroy, $11 50; Christ ch, Lockport, $2; St Paul's ch, Syracuse, $11 50—$106 51; September collection of St Paul's ch, Detroit, Mich, per C C Trowbridge, $29 33; St Bartholomew's ch, N Y, $2 50; R P Williams, St Louis, Mo, half, $2 50; Association of St George's ch, N Y, Rev S H Tyng, rector, for Missions in Illinois, Ohio, Kentucky, and Georgia, $300; Christ ch, Cooperstown, N Y, Rev Alfred B Beach, rector, $10 61; Zion ch, Butternuts, Rev Amos B Beach, rector, half, $10; Emmanuel ch, Brooklyn, Rev F Vinton, rector, $6 50; for the Jews, $3 10; Ladies' Missionary Association of Trinity ch, Newtown, Ct, Rev S S Stocking, $25. Total, $499 66.

THOMAS N. STANFORD, Treasurer,
Sept. 24, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of September 17th, the Treasurer acknowledges the receipt of the following amounts:

Through Charles Seymour, Esq, Treasurer Diocese W N Y, St James's ch, Hammondsport, $5; Trinity ch, Geneva, $10; Grace ch, Utica, $1; St Paul's ch, Oxford, $9; Grace ch, Waterville, $2; Christ ch, Lockport, $2 50; S school, St Mark's ch, Leroy, for Africa, $4 74; S school, Grace ch, Lockport, for do, $2; a communicant of do, for do, $20; St Paul's ch, Syracuse, for do, $7 50; Trinity ch, Buffalo, for do, $25; St Paul's ch, do, for do, $16; St Luke's church, Rochester, for do, $40 21; Trinity ch, Geneva, for do, $42 23; St James's ch, Batavia, for do, $10 68; communicant of Grace ch, Lockport, for China, $2—202 86; for Prot Epis Foreign Mission Society, $2; S school, St Mark's ch, Warren, R I, for education Geo W Hathaway and Julia Ann Brown, Africa, $27 51; two ladies of St Thomas's ch, N Y, "the tithe of a legacy;" for Africa, $20; St Bartholomew's ch, N Y, part of monthly contribution, $2 50; R P Williams, Esq, St Louis, Mo, half, $2 50; from "the association of St George's ch, N Y, for the promotion of Christianity," for foreign missions, $500; Ladies' Missionary Society, St John's ch, Portsmouth, N H, per Miss M Hardy, treasurer, $25; per O H Gordon, Esq, from Emmanuel ch, Brooklyn, L I, $3 50; Zion ch, Butternuts, N Y, per Rev Amos B Beach, $10; S school, Trinity ch, Columbus, Geo, for education, China, $25. Total, $820 87.

J. SMYTH ROGERS, Treasurer,
New York, Sep. 24, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's ch, Ogdensburgh, Rev H R Peter's, $3; Church of Messiah, Glens Falls, Sandy Hill, Rev J A Spooner, rector, $7; St John's ch, Fort Hamilton, Rev J D Carder, $3; Rev J D Carder, subscription, $2; Emmanuel ch, Brooklyn, Rev F Vinton, $10; Trinity ch, Lansingburgh, Rev A T Twing, $5; St Peter's ch, Hobart, Rev Sheldon Davis, $2 75; Emmanuel ch, Little Falls, Rev Edward Livermore, $5; Zion ch, Butternuts, Rev Amos B Beach, $10; Rev William Walton, subscription, $1. Total amount, $48 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Sept. 24, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St John's ch, Ogdensburgh, Rev H R Peters, $3; a friend, donation, $1; St John's ch, Fort Hamilton, Rev J D Carder, $5; Rev J D Carder, subscription, $1; Emmanuel ch, Brooklyn, Rev F Vinton, $10; Trinity church, Lansingburgh, Rev A T Twing, $5; Emmanuel ch, Little Falls, Rev Edward Livermore, $3; Zion ch, Butternuts, Rev Amos B Beach, $4; Rev William Walton, subscription, $2. Totol amount, $34.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Sept. 24, 1845.

Standard English Theological Works
Imported and for sale by
D. APPLETON & CO., 200 Broadway.

DR. ISAAC BARROW'S Complete Works, best edition, 8v...................$24 00
Archbishop Bramhall's Works (n. ed.) 4v ready.
Bingham's Compl. Works, with quotat'ns, n. ed 9v $30
Bishop Bull's do 8v $22.
Dr. Edward Burton's do 5v $16.
Venerable Bede's do edited by Giles, 12v $34.
Bishop Beveridge's do, new edition (4v now ready.)
Rev. W. Bridge's do (new edition) 5v.
Burton's Lectures on Ecclesiast. History, n. ed. 1v $4.
Dean Comber's Compl. Works, new ed. 7v $14.
Collier's Ecclesiastical History, new edit. 9v $25.
Cave's Lives of the Fathers, 3v. $6, do Apostles, 1v $2.
Do do Primitive Christianity, 1v $2.
Archbishop Cranmer's complete works, 4v $14.
Dean Grave's do do 4v $10.
Bishop Horseley's do do 8v $24.
Bishop Hall's do do 12v $36.
Bishop Hurd's do do 8v $8.
Hammond on the New Testament, 4v new ed. $10.
Hole's Discourses on the Liturgy, 4v $12.
Lardner's complete works, 10v $22.
Dean Jackson's do do new edit. 12v $30.
Leslie's do do 6v $16.
Library of the Fathers (translated) 19v now ready.
Morning Exercises at Cripplegate (new ed.) 6v.
Bishop Reynold's complete works, 6v $14.
Palmer's Origines Liturgicæ, 4th ed. enlarged, $5 50.
Parker Society Reprints of Works of the Reformers 15v
South's Sermons, new Oxford edit. 5v $15.
Do do Edinburgh edit. 2v $5 50.
Dr. John Scott's complete works, 6v 8vo $16.
Bishop Sherlock's do do 5v 7.
Stillingfleet's Origines Sacræ, 2v $4 50.
Do Vindication of Archb. Laud's relation of a Conference, &c. 2v new edit. $6.
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IN PRESS and will be published immediately by the above—"*Devotions for the Young.*" Sept. 27.

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THEOLOGICAL BOOKS.
STANFORD & SWORDS, No. 139 Broadway, have received by the Virginia, and other late arrivals, about 1000 volumes of Theological Works, many of which are rare and valuable, which added to their former stock, renders it an object worthy the attention of strangers as well as of resident clergymen, all of whom are respectfully invited to examine them. The prices are at a small advance from cost. CATALOGUES GRATIS.
Also, a large variety of religious works, beautifully bound, suitable for presents. Sept 27—2t

DR. COIT'S WORK ON PURITANISM.
D. APPLETON & Co. publish this day,
PURITANISM: or, A Churchman's Defence, against its Aspersions, by an Appeal to its own History. By Thos. W. Coit, D.D., Rector of Trinity Church, New Rochelle. 1v, 12mo. 528 pages. $1 50. The author's taste for historical facts, his remarkable accuracy, the fund of materials to which he has access, his laborious habits and independence of thinking, and the liberal spirit which he breathes through all the severities of truth, has combined to produce a work of uncommon interest and salutary influence.
Just published.
The Miscellaneous Works of Thomas Arnold, D.D. embracing nine additional Essays not included in the English collection. 1 vol. 8vo. of over 500 pages. $2.
Lectures on Modern History, by Thomas Arnold, D.D. with a Preface and Notes, by Professor Reed. 12mo. $4 50. Sept. 27.

TUITION.—A Candidate for Orders who has had much experience in teaching, both in the Classical and English department, having a portion of his time unemployed, wishes to meet with an engagement, *to teach* a few hours every day either in a *School*, or *privately*. The best of references given. Address "L. C. S." at this office. Sept. 27—3t$

BROWN'S POINT SCHOOL.
REV. JOHN CROES, *Principal.*
THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman.
Sept. 20—2m.

HOUSEKEEPER WANTED.—A Lady to take the general charge of a family of children who have lately lost their mother. One who is capable of instructing the girls in a good English education, and who would be willing to go into the country is desired. A widow, between 30 and 40 years of age, and a member of the Episcopal Church would be preferred.
For particulars inquire at No. 151 McDougal street, New York. Sept. 20—3t

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The NEW YORK SACRED MUSIC SOCIETY have engaged the services of the undersigned to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:
1. The Method of Teaching,........10 lectures.
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Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.
Tickets of admission $5.
EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.
Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.
Tickets and list of performances to be obtained at Lockwood & Son's Bookstore, 411 Broadway, and at the Music Stores. Sept. 13—tf

For the Churchman.

St. Michael and All Angels Day.

How still all nature lies,
Outspread before our eyes,
No more in brightest garb of green arrayed;
But slightly withering,
As if each living thing
Felt that the time was near to fall away and fade.

Yet 't is a happy calm,
Diffusing thoughts of balm,
Into the weary mind,—the Summer o'er,
Its dancing moments fled,
By quiet Autumn led,
Decay with gentle hand despoileth grove and bower.

Amid all nature's pause,
The humble spirit draws
A consolation as it marks how meek,
It waits its peaceful change,
And doth itself estrange
From all its wonted joys, lest by them rendered weak.

So peacefully decline
Prepares us to resign,
Our hold on life's enjoyments,—severs ties
In which our life was bound,
Till every link unwound,
In dreams angelic forms seem courting us to rise.

Slight not their ministry,—
They stainless are and free,
From all that doth pollute and soil the soul,—
They come but to the heirs
Of Heaven, and their cares
Are ordered by that God who spirits doth control.

His chosen guards they stand,
And shield at His command
Earth's little ones, till in the courts of Heaven,
Their joyous labor done,
Near the great snowy throne,
The light of God's own face to them is ever given.

And one there is—the prince
Of those who long time since
Rebelled and sought their joy far from the Lord,—
The Archangel who in fight,
Oft quelled opposing might,
And whose high deeds to come St. John doth glad record.

And though indeed we feel
That never may we kneel
Before a saint-like or angelic shrine,
Still to our chastened heart
This doctrine doth impart
A peaceful, holy joy, that marks it as divine.

And often as the rude
Unhallowed eyes intrude,
That see no beauty here—no comfort find
In reason's glimmer lost,
May Thy angelic host
Encamp around Thy ark and guard each lowly mind.

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From the Church Chronicle.

The Position of the Scottish Episcopal Church with regard to Liturgical Usage, and Communion with the United Church of England and Ireland:

A Charge

Addressed to the Clergy of the City and District of Glasgow, May 7, 1845. By the Rt. Rev. M. Russell, LL.D., D.C.L., Oxon.

(*Concluded.*)

But with respect to the Communion-Office, the queen found it expedient to make a covenant with circumstances, and to leave out the prayer of Invocation, lest the more tender minds should apprehend a return towards the corporal presence, or doctrine of the Mass. The bread and wine are no doubt, throughout the Service, described as the body and blood of the Redeemer; nevertheless it was deemed proper to leave out the petition which, in the ears of the peevish or uninstructed, might sound like the "magic virtue of the priestly office," in effecting the relative change on the simple elements. In this case was shown that weakness or infelicity of human wisdom which, in the attempt to avoid one evil, not unfrequently rushes into another and a worse, on the opposite side. The invocation was omitted, though warranted by the purest antiquity; while the reliance for consecrating the sacrament was placed on the words of institution,—a modern device, and introduced by the Church of Rome, when she had ceased to be guided, in this important matter, by the light of primitive example. All the ancient liturgies, except the Roman missal, has the prayer by which the Holy Spirit is invoked or called down to bless the bread and wine, after the words of institution have been pronounced; proceeding on the principle, that the blessing or sanctification of any object devoted to the service of the Almighty, cannot be accomplished except by the word of God and prayer. This is the doctrine of St. Paul, and it corresponds to the practice of our Lord. "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

It was on the point now indicated that a preference was given by a portion of the Episcopal Church in Scotland, to a Communion-Office which had been many years in use, and founded on the principles of the first Liturgy of Edward VI. Compared with that of Elizabeth, there is a slight difference in the arrangement of the other prayers; but the characteristic distinction is found in that which is devoted to the consecration of the elements. In this respect it agrees with the primitive liturgies, many of which have been preserved to our times; and because of this agreement, as well as of its scriptural import, it has, with the exception of one phrase, been adopted by the Episcopal Church in the United States of America.*

I have already suggested that the Eucharistic forms adopted by the Scottish Episcopalians have received the approbation of many learned divines in England. Though Bishop Horsley's opinion has been so frequently quoted that it is familiar to every one, I cannot deny myself the satisfaction of repeating it in your hearing. "I think the Scottish Office more conformable to the primitive models, and in my private judgment more edifying, than that which we now use; insomuch that were I at liberty to follow my private judgment, I would myself use the Scottish Office in preference. The alterations which were made in the Communion-Office, as it stood in the first book of Edward the Sixth, to humor the Calvinists, were in my opinion much for the worse: nevertheless, I think our present Office is very good; our form of consecration of the elements is sufficient; I mean that the elements *are consecrated* by it, and made the body and blood of Christ, in the sense in which our Lord himself said the bread and wine were his body and blood."

Sensible of the apparent defect in the present English Office, the pious Bishop Wilson, whose praise is in every church, in his "Short Introduction to the Lord's Supper," directed his readers, immediately after the prayer of consecration, to "*say secretly*, Send down thy Spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesus, has ordained. Most merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before thee, and *send down thy Holy Spirit* on this sacrifice, that he may make this bread and wine the body and blood of thy Christ, that all who partake of them may be confirmed in godliness, may receive remission of their sins, and obtain everlasting life."

Archdeacon Daubeny admitted that the Episcopal Church of Scotland, "by forming her Communion Service upon the model of that first set forth for the use of the Church of England, keeps closer to the original pattern of the primitive Church than the Church of England herself now does."—Bishop Fleetwood, in his "Reasonable Communicant," observes, that "the Church of Christ did heretofore pray that the Holy Spirit of God, coming down on the creatures of bread and wine, might make them the body and blood of Christ."

In reference to the same subject, Dr. Waterland remarks, that "in the liturgy of 1549 (the first of Edward) there was a solemn address to God for his propitious favor (a very ancient, eminent, and solemn part of the Communion Service) in these words:—'We, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension.' Why this part, he adds, was struck out in the review I know not, unless it was owing to some scruple (which however was needless) about making the memorial before God, which at that time might appear to give some umbrage to the Popish sacrifice, among such as knew not how to distinguish. However that were, we have still the sum and substance of the primitive memorial remaining in our present Office: not all in one place, but interspersed here and there in the exhortations and prayers."

One of the latest historians of the English Church, the present Bishop of Man, when adverting to the alterations introduced into the Communion-Office of the second Liturgy of Edward, remarks, "It is difficult to understand why the invocation of the second and third Persons in the Trinity was left out; it has been wisely restored in the American Prayer Book."† Approving the prayer that God by his Word and Holy Spirit would bless the bread and wine, this learned writer thereby acknowledges, and so far regrets, the want in the Anglican Office, where there is no longer any such petition.

In the face of the high authorities which have now been quoted, it must appear to every candid reasoner extremely absurd to charge the Scottish Communion with a Popish tendency. It is obvious that the imputation of such error might, with a greater show of reason, be turned the other way. An able author of the seventeenth century observes, that the mere "recital of the words of institution, *take, eat, this is my body*, passeth in the common vogue for a consecration. Were I *Romishly* inclined, I should rather impute unto them the power of *transubstantiation;* for that a bare narrative can be qualified to consecrate, is certainly new divinity, unknown to Scripture and to antiquity interpreting it. Therefore I must adhere in judgment to those learned men who derive consecration from the word of God and prayer, the very way by which our Saviour himself sanctified those elements in his first institution, *calling upon God for his blessing, and giving thanks.* Though the primitive fathers, in the act of consecration, did usually join the *narrative* of Christ's institution with the words of *blessing* and *thanksgiving*, thereby, as it were, showing their commission, yet were they far from imagining that the elements were sanctified any other way than by prayer. The Papists make the words of institution the great operators in the conversion;" that is, of the elements into the real body of our Lord, in the process of transubstantiation.‡

Let it not be imagined that any insinuation is here conveyed against the doctrine of the Anglican Communion Service. Far be it from us to imitate, in this respect, a species of injustice which we regret in others, who, neglecting the general and avowed object of a sacred ritual, endeavor to support, on insulated expressions, a conclusion utterly inconsistent with its general tenor. We acknowledge that the elements "are consecrated" by the use of the English Office, and therefore we consider it sufficient for accomplishing the holy purpose to which we apply it. Still, we ought to have a tender feeling towards those who do not see it in the same light, and, above all, to refrain from accusing them of unprotestant inclinations. Nor should we allow ourselves to forget that, in the hands of an ingenious adversary, a popular argument might be wielded, with great effect, towards establishing the unfair conclusion, that the English form, in the act of consecration approaches more nearly to the Romish than any other used at the present day in Western Europe.

Most of us agree in the opinion so well expressed by Bishop Horsley, that the holy sacrament is regularly administered by the common Office, though the doctrine of the Church is not distinctly brought out. By the ignorant and the dishonest the Scottish is said to approach nearer than the other to the Canon of the Mass. Never was there a greater mistake; for while a Roman Catholic might receive the sacrament according to the English form, he could not possibly receive it according to the Scottish. In this last the prayer of Invocation is held indispensable—a prayer which an intelligent member of the Church of Rome could not tolerate, because it would imply that the bread and wine, after being transubstantiated—made the very body and blood of our Lord—required to be blessed and sanctified!

The unwise and weak attacks recently made on our Communion Service have, as might be expected, produced a partial reaction in its favor, not unattended with some inconvenience. Many who were contented with the English form are no longer so; they perceive a defect to which they had not formerly adverted; they find that writers of great name in the United Church have bewailed the imperfect expression of the Consecration prayer; and they desire that the bread and wine should be blessed by supplicating the descent of the Holy Spirit, and not merely by repeating a text from Scripture.

The Scottish Office was gradually falling into disuse; and the practice of our people was becoming uniform in all parts of the country—a matter of no small consequence to our repose—when the assault made upon their belief, through virulent strictures on their sacramental form, induced many of them to have recourse to the examination of first principles, as these are involved in the history of the Liturgy at large. This feeling I find stronger among English persons, both lay and clerical, than among the indigenous Episcopalians; creating in some instances a considerable embarrassment to the directors of our ecclesiastical affairs.

Uniformity is on many accounts of the greatest value to us, and more especially as it would establish an entire agreement between the Anglican Church and ourselves. For this reason alone, as the intercourse between the two divisions of the kingdom is becoming every day more rapid and extensive, I should be inclined, were it necessary, to make a considerable sacrifice. Like every one who has diligently, and with a competent degree of knowledge and candor, compared the two Forms, I prefer the Scottish (which, in point of fact, is only a slight modification of the older English,) because it enunciates more distinctly the real doctrine of the Church, and is, at the same time, more in harmony with primitive usage. Still, holding with the great divines I have named, that the sacrament of the body and blood is rightly and duly administered to every devout communicant according to either ritual, I do not condemn myself or others for having relinquished the more ancient Office, and joined the majority of my clerical brethren in the use of that which received the sanction of those able prelates who directed the counsels of Queen Elizabeth. We may perhaps be accused of sacrificing to expediency not only Catholic truth but the most venerable practice. I hope we are not chargeable with so great an offence: and in order to preclude the approach of hasty judgment or angry expostulation, allow me to recommend forbearance towards one another, as well as a careful study of the ancient liturgies, which will diffuse both light and kindness over our minds.

In early times, when the Church of Christ was more truly one body than she has ever been since, a variety was allowed in the forms used for administering the holy sacraments. Before the Reformation, too, a similar freedom was enjoyed in England, which, though it may have occasioned some inconveniences, was never imagined to infringe upon the entireness and sanctity of the faith. A similar feeling of confidence and generosity animated the heads of the ecclesiastical estate in England, a few years ago, when they consented to bring into full communion with their Establishment the kindred Churches in Scotland and in the United States of America. The Archbishop of Canterbury and his brethren were not ignorant of the few variations in our respective Communion-Services, but being satisfied that there is no discrepancy in doctrine, they induced the legislature to confer upon the bill presented by the Primate in the House of Lords the full force of law, and thereby remove some unseemly anomalies in our professional intercourse.§

We ought ever to bear in mind that the Catholic Church of Christ is neither Rome nor a conventicle; and that schism is not only a great sin, but a proof of selfishness, pride, and vain glory. "Separation," writes a modern bishop, "appears to be allowable only when a Church is deserted because it holds doctrines which may endanger our salvation;" and on this ground he blames the English non-conformists in other times, many of whom could urge no good reason for their undutiful conduct. "They inflicted a wound upon our Church," says he, "which time has not been able to cure, and created such a spirit of division among us, that schism is now hardly deemed a sin."‖

My brethren, let us not be apprehensive as to the ultimate welfare of our own portion of the Universal Church. Her foundations are upon the holy hills, where the rising waters of strife and error will not reach her, nor cause any serious loss. The Episcopal Communion in Scotland encountered in former times much opposition in high places, originating in her adherence to certain political principles, which, whether right or wrong, she believed to be sacred. Her motives, now better appreciated, have not failed to do her honor. The steadfastness which induced the more prominent of her members to sacrifice all temporal advantages, rather than withdraw their allegiance where they thought it due, has in no instance been called to remembrance without respect; and it will enable her, through God's blessing, to overcome the effects of any excitement which may have arisen from local or personal feelings.

The cause of order, in Church and State, has ever had a strong hold on the minds of intelligent men living under a constitutional government; and without a very urgent reason, they will not long give their countenance to a needless separation—a great and groundless evil. But whatever may betide, let us at all times act under the impression that charity and quietness will accomplish much more than argument, however ingeniously or learnedly conducted. In looking back to the days which are past, we cannot but perceive that much has been lost through want of consideration for the frailties of others: and also that many good men have been gained to the interests of truth by being allowed time for reflection, and receiving the treatment due to friends, not to enemies. On no account let us quarrel about the sacred institutions of our holy faith. An old writer calls the Lord's Supper "the most blessed sacrament of Unity." Alas! it is not so with us, who have been compelled to view it through the cloud of contention and personal resentment. We are too apt to forget the saying of an ancient father, who endeavored to cool the ardor of his contemporaries by whispering in their ears, "those mysteries which we cannot unfold, let us adore and then shut." The several branches of the Catholic Church ought to resemble those of the golden candlestick in the temple at Jerusalem, which, resting on one stem, diffused light, and the same light too, throughout the holy place. At all events, let us pray for peace; and if those for whom we ask it be not worthy, our prayer will return into our own bosoms, loaded with a heavenly blessing which passeth all understanding.

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* In the first Liturgy of Edward the Sixth, and in the Scottish, the words, as already noticed, are, "Hear us, O most merciful Father, we beseech thee; and with thy Word and Holy Spirit, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son." The Invocation, as used in the American Church, is as follows: "And we most humbly beseech thee, O merciful Father, to hear us, and of thy Almighty goodness vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine; that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood." The oblation, that is, the offering or presenting of the bread and wine on the Lord's Table, is the same in all the three Offices.

† A Sketch of the History of the Church of England to the Revolution 1688. By Thomas Vowler Short, B.D., Student of Christ Church, &c., 1832; vol. ii. p. 313.

‡ Alliance of Divine Offices. By Hamon L'Estrange, Esq. Pp. 205, 206. Edition 1690. The defect to which this author alludes appears more distinctly in the rubric inserted in the Communion-Office itself. "If the consecrated bread or wine be all spent before all have communicated, the priest is to consecrate more, according to the form before prescribed, beginning at '*Our Saviour Christ, in the same night*,' &c. This direction limits the consecration of the elements to the simple words of institution, without any prayer whatever.

§ The reference in the text is to an Act passed in the fourth year of Queen Victoria, entitled "An Act to make certain Provisions and Regulations in respect to the Exercise, within England and Ireland, of their Office by the Bishops and Clergy of the Protestant Episcopal Church in Scotland."—Referring to an Act in the thirty-second year of George the Third, "for granting Relief to Persons of the Episcopal Communion in Scotland," it proceeds to state, that "it is expedient to alter and amend the said Act, and to enable the Bishops of the said Protestant Episcopal Church in Scotland, and the Priests of such Church canonically ordained, under certain limitations and restrictions, to perform Divine Service, to preach, and to administer the Sacraments, according to the rites and ceremonies of the United Church of England and Ireland, in churches or chapels within England or Ireland, where the Liturgy of said United Church is used. The main "restriction" alluded to, is the necessity of procuring permission from the Ordinary of the diocese where the Bishop or Priest wishes to officiate; and if either remain more than two Sundays the permission must be renewed.

As it fell to my lot on that occasion to be deputed by my brethren of the Episcopal order here, to answer in London such questions as might be put to me relative to the objects of the proposed bill, I had an opportunity of becoming acquainted with the reasons which dictated the restriction now mentioned. "When legislating," said one of their Lordships of the English Bench, "we cannot place you on a better footing than our own clergy: for the law of our Church is, that the clergy of one diocese shall not officiate in any other diocese without permission from the Bishop of that other"—"This law," he added, "has long been a dead letter amongst us, for the clergy go from one diocese to another without asking any body's leave; and such will soon be the law which we are making for you." As the bill comprehended also the Episcopal Church in the United States, the clergy of which cannot be so familiarly known as we are to their English brethren of any order, the rule became necessarily a little more stringent than it would otherwise have been. One of our clergymen, however, has since the passing of the Act officiated three months at one time in an English diocese; obtaining, of course, from the Bishop the renewed permission.

This Act has materially improved our status, inasmuch as it affords a parliamentary recognition to our title as "The Bishops and Clergy of the Protestant Episcopal Church in Scotland." The bill of Anno 32 Geo. III. described only two orders—those, namely, of pastors and ministers: that of Victoria not only restores the proper designation, but recognises in reference to the Bishops "the exercise of Episcopal functions" within their proper districts.

After the lapse of six years, I cannot write without a feeling of the deepest gratitude towards those exalted persons, the heads of the government and of the Church, who united their influence in promoting the object to which this note alludes. Not only the Prelates, who wished to bring us nearer to themselves, as members of the same spiritual communion, but also the Prime Minister and his colleagues in office, manifested the greatest interest in our cause, and expressed a cordial satisfaction when their endeavors for our welfare were crowned with success.

‖ Bishop Short's Sketch, vol. ii. p. 283. First edition.

ST. MATTHEW'S HALL,
Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. LL.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

COLLEGIATE AND MERCANTILE INSTITUTE.—Dr. E. D. Barry and Mr. Rufus Lockwood, Principals.

This establishment is now transferred from No. 411 Broadway, to the corner of Broadway and Lispenard street.

From the long established character of the above mentioned principal instructors, and from the success which has attended their united labors in their respective departments; they once more at the commencement of another annual season, appeal with confidence for the renewed patronage of their friends and the public.—Classical, mercantile and mathematical instruction is attended to in this Seminary, with the strictest regard and care. The plan of imparting it to the pupils of the Institute is thorough and radical: and the mode of discipline which, while it is mostly of a moral, mild and persuasive nature, is at the same time successful and effective. The French and other modern languages are taught by competent instructors, on reasonable terms.

For terms of entrance, &c. apply as above mentioned, from 9 o'clock, A. M. to 3 P. M. Sept. 6—4t

MISS SELLECK'S Boarding and Day School, corner of Court and Butler sts., Brooklyn, will reopen, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D., J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

INGLESIDE FEMALE SEMINARY—Rev. Reuben Riley, Rector; Mrs. Emily Gibson, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. James Such, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

MISS SAGAR and MISS BALLOW will reopen their School for Young Ladies, at No. 10 Albion Place, Fourth st., on Monday, September 8.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access by the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845, ANTH. TEN BROECK.

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

Terms.—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

CLASSICAL AND ENGLISH SCHOOL, No. 208 Wooster, near Amity st., Rev. J. A. Spencer, A. M., Rector.

This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.

References.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.

☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.

Aug. 23—5t

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

MRS. OKILL, No. 8 and 10 Clinton Place, (8th street,) will be in readiness to receive her pupils on Tuesday, the 16th of September. Aug. 30—8t$

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

CHURCH BOOKS published by the subscriber, may be had of the following persons: G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J. Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

BEAUTIFUL BOOKS published by the General Protestant Episcopal Sunday School Union Depository, 20 John street, New York, DANIEL DANA, Agent:—

The Shadow of the Cross: *An Allegory.* By the Rev. W. Adams, M. A. Elegantly illustrated.

The Distant Hills: *An Allegory.* By the same author, also elegantly illustrated.

As the first editions of these books in separate form are nearly exhausted, persons desirous of obtaining copies with the most perfect impressions of the engravings, are invited to procure them now. The second editions will be put to press speedily.

"Sacred Allegories," "The Shadow of the Cross," and "The Distant Hills," in one volume, with a beautifully engraved title.

History of Our Blessed Lord, in easy verse, for Children. With elegant Lithographic illustrations.

Aug. 16—tf

PUBLISHED AND FOR SALE BY
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,........................	per hundred	$3 00
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☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars. —Library Books.—

The Protestant Episcopal Sunday School Library 81 vols. 18mo.—reduced price to poor schools, $12.

The same, bound in 151 volumes of various prices. Total, $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

Agents for the Churchman.

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